The New-York Evangelist.

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A MESSAGE FOR THE CHRISTIAN ENDEAVORERS.

FLORENCE, 58 VIALE MARGHERITA, June 20, 1892.

Dear Dr. Field: THE EVANGELIST of the 9th inst., telling of the coming mustering of thousands of the young and brave Endeavorers (soldiers of the Cross) from different States, reminds me of the thousands from these same States whom I have seen on the double quick, marching to South Mountain and Antietam, hungry and foot-sore, and not buoyed up with any certainty of victory. I remember how, after seven days' fighting and retreating, with an interval of anxious bivouacing, and within range of the enemy's guns, under the fierce heat of an August sun by day and enwrapped in deadly miasma by night, yet, in obedience to their commander, they went forward, unquestioning and without murmurs, not knowing what moment they might meet the enemy flushed with the victories before Richmond and at the second Bull Run.

After the fiercely contested battle at Antietam I found many of these same brave soldiers in the calm of death, "God's angels having charge of them," whilst He himself watched with the many wounded, though still awake, who joined me in prayer, repeating after me

"Rock of ages, cleft for me,"

and

"Just as I am,"

God-given prayers 'a rhyme, and so easily followed and remembered.

One of these, a Pennsylvanian, remembering my distribution of onions (much coveted by them) on their forced march, said with his almost last breath, "Give the onion in my haversack to one of the boys not as bad off as I am. It will"—the sentence not finished. Such sympathy and self-forgetfulness was often seen.

Passing through the hospital under the shadow of Lookout Mountain after the brilliant victory gained there and on the edge of Missionary Ridge, I was greeted by one of the Potomac braves of a Massachusetts regiment as "the little mother." I exclaimed with tearful voice, "You here, my boy!" The faithful surgeon whispered "Yes, and dying from starvation. I might have saved him if I could have nourished him, but he does not know it." The dear fellow overheard this and replied, "Yes, I do know it, but must not complain: it is one of the chances of war, the enemy having come between us and our supplies." His face brightened as he added, "I took the flag from the ensign when he was struck down, as he had taken it from the hands of another: and I got to the top and waved it before I was struck down. I die contented."

Passing through the streets of Chattanooga, I met a number of soldiers shoeless, with bark tied about their bleeding feet, and subsisting on half rations. They had just returned from Knoxville. I spoke to them, thanking them for their brave endurance and for the relief of Gen. Burnside, and assuring them of the tender interest felt for them by the women at home. They shouted "Bully [illegible]" and [illegible] cheers for Uncle Sam," which were [illegible] with a will.

In response to an appeal for help from another field hospital within the shadow of the same historic mountain two or three miles off, I went with my good old attendant "Sammy," whose prayers, though couched in simple, homely phrase, must have availed much in bringing down blessings. The roads were so indescribably bad that we could carry but few supplies. [F]ound a large canvas hospital full to overflowing. Nurses and doctors, all more than half sick, some dying, going from cot to cot found by them pieces of rusty bacon and mouldy "hard tack" which these sore-mouthed, scurvy patients could not take, and so their lives were wearing away.

Here I may add that this was the corps hospital of the hero of Missionary Ridge, Gen. O. O. Howard, who always helped the surgeons in his command by sharing their burdens.

In this crowded famine-fever hospital, many were beyond *our* help. One, a teacher from Illinois, when offered some delicate liquid food, said "Thank you: it is too late: I must die. Give it to that lad in the corner: he is very *mother*-sick"!

This was said so calmly that I felt the everlasting arms must be underneath him. Meeting my questioning gaze, he said: "I learned when a wee boy that I was created to glorify God, and to enjoy Him forever: and though I have often failed in doing the first, I believe that regard to His glory took me into the army. I had always felt the sin and disgrace of slavery, and that the North as well as the South was guilty before God for its share in it. Though I have often failed to glorify Him, he has never failed me, my wife and two children." Here his utterance was choked. Regaining calm, he added: "They have learned the same catechism. My God is their God forever and ever. He will be their Guide even unto death."

Tell the dear Christian Endeavorers that they must learn to endure hardness as good soldiers. Now when the enemy is coming in like a flood, the Spirit of the Lord puts banners in their hands that they may be displayed because of the truth, let them be strong in the Lord, valiant for the truth, fighting the Lord's battles; they will be always conquerors through Him that loved us. The promise is, Yet a little while, and He that shall come will come and will not tarry. May their motto be "Though so much land is still to be possessed, the world for Christ in this century!" Tell them to remember God's covenant people, who have a greater work to do for Christ than all others. He will yet be as the dew to Israel, and they will abound in fruit. My prayers go up for all Christian Endeavorers as they used to go up for soldiers on the march and in battle. Yours faithfully,

ELLEN M. HARRIS.

BOTH FAIR AND BRAVE.

"The school mistress is abroad," and how far she goes, and how well she preserves the honor and the dignity of the American name, is beautifully told in a letter on our sixth page from a correspondent who never writes a dull line. We shall have to change Byron's line about "fair women and brave men" as respects our countrywomen, for while we make no imputation on the courage of our *men*, yet for American women we must claim that they are both fair *and brave*. Their courage sometimes appears on the battle field, as witness the above letter from that heroic mother who followed the drum in our civil war, caring for the boys in camp and hospital. *Now* women show their courage in peace, appearing before great audiences, and pleading the cause of Temperance and Reform in many ways. God bless them and give them success!

PENCILLING AT SARATOGA.

By Rev. Theodore L. Cuyler.

DR. STRONG'S SANITARIUM, June 29, 1892.

I have put into Saratoga for a day or two on my way to Lake George to "foregather" a little while with my good friend, Rev. Joseph Cook, and join with him and his accomplished wife in the celebration of their wedding anniversary. For many years Mr. Cook has been one of our institutions, and few men have filled the public ear of America (and of Christendom) with so many fearless, wholesome, and quickening truths. On nearly every great question he is *sound*, and he has the courage of his convictions. Some of his detractors allege that he is sometimes "indiscreet"; but I have observed that the thorough going and zealous men whose ardor often makes them imprudent, do more solid good in the world than your cold, cautious, and "prudent" people. During their early careers, both Spurgeon and Lincoln were pronounced very "indiscreet"; and in the judgment of tricky politicians, ex-President Cleveland ruined himself half a dozen times over by his bold and "imprudent" utterances, yet he has survived to vanquish all the crafty time-servers in his party. Behind Brother Cook's eloquent tongue lies a very clean conscience and an intrepid heart.

Saratoga is surpassingly beautiful in its June attire, and the hotels have all set their doors open for the season. New and elegant cottages are going up every year, and this is becoming a sort of interior Newport. Mr. Spencer H. Trask, the banker, has rebuilt this fine mansion of "Yeddo" (destroyed by fire), on the way to the Lake. On the Fourth of July Dr. Strong will open the new and spacious brick building which he has just completed on the east side of the present Sanitarium. The lower part will be occupied by dormitories, and the upper part by a most superb series of bath-rooms—Russian, Turkish, and about every other species for purging off all manner of fleshly ailments and defilements. The hundreds of Dr. Strong's friends among our readers will be glad to hear of the enlargement and growing prosperity of this establishment, which has afforded to them often a happy and Christian summer home. A large number of guests are here already.

That veteran servant of Christ and friend of America, Dr. Newman Hall, is just about closing his long and heaven honored pastorate in London. On the tenth of July, he will deliver his *Jubilee Sermon* in the alabaster pulpit of his "Christ Church," and thus finish his fifty years in the ministry. And what a half century of glorious work for the Master and for immortal souls it has been! No English preacher, after Spurgeon, has reached so many souls with tongue and pen, and none has proclaimed the precious Gospel with more purity and power. His famous tract, "Come to Jesus," has been translated into forty languages, and about three millions of copies have been issued. He is about publishing a volume on the Atonement (his favorite pulpit topic), in the same size and style as his excellent work on "Gethsemane."

A farewell "reception" will be given to Dr. Hall on the evening of July 12th, and a testimonial presented to him signed by prominent men of all denominations in Great Britain. After his resignation of his pastoral charge, he proposes to devote himself to a ministry-at-large, and he writes me that he is engaged for every Sabbath until next October, in all parts of the kingdom. As Dr. Hall is only seventy-six years old (six years younger than his friend Gladstone), he is likely to keep his silver trumpet ringing for a long while to come. American Christians send him their heartfelt congratulations, and like Paul's stenographer, they lovingly "salute him in the Lord."

FREEDOM OF STUDY AND FREEDOM OF TEACHING.

[The writer of the following need make no apology for his communication. THE EVANGELIST believes in the utmost freedom and frankness, insisting only that the diverse opinions should, as in this case, be expressed with the utmost mutual courtesy.—ED. EVAN.]

Dear Dr. Field: I do not wish to pit my judgment against yours, but if I may be permitted, I would like to ask if it is a fair representation of the facts in the case, to give the impression in your paper that those who do not hold the views of Dr. Briggs are opposed to the fullest possible study of the Bible.

As for myself, I can say that I would not wish to limit Dr. Briggs or any one else in such studies, but it seems to me that no one ought to object to having a difference made between latitude in the *study* of the Word of God and latitude of liberties in the *teaching of* it. The one right is absolute, while the other (some of us believe) is properly restricted by "the powers that be." There are some of us also who are not able to see how the views of Dr. Briggs and his friends (even if those views were conceded by all to be correct) would help to push forward the work of saving the world. They certainly are not the truths which Christ and His Apostles saw best to emphasize as they preached the Gospel. Christ, in fact, was willing to leave the common impression undisturbed, by speaking as though Moses was the author of the Pentateuch, and Isaiah of the entire prophecy which bears his name. Of course no one is in danger of supposing that Moses wrote the account of his own death as given in the last chapter of Deuteronomy, but that is the part of the Book which is of least importance of all to us. "Let your moderation be known unto all men" in regard to what is not yet established as true, and which, if true, can only be of secondary importance, is all that most of us perhaps would ask of Dr. Briggs. The very fact that even the ablest of these "literary critics" are only able to advance conjectures and inferences in opposition to the popular belief, is clear evidence that they ought to speak with corresponding hesitation and only when they have the proper qualifications.

It ought not, therefore, to be a matter of surprise if charges of "narrowness" could not be counted among the influences which make for peace. The Apostles of Christ thought best to look after the teachings of their fellows, as you know, and we cannot very well improve upon them.

If I have passed the bounds of propriety in expressing my views thus fully, I beg pardon, being fully aware that I have no claim upon a hearing, beyond the very slight one of being a constant reader of your excellent paper.

Yours very respectfully,

A READER OF THE EVANGELIST.

OUR BANKRUPT HEARTS.

WHAT SHALL WE DO FOR THEM?

By Rollin A. Sawyer, D.D.

Many a generous man exceeds the just [illegible] of his giving: here and there one has crippled himself by lavish gifts to objects of ch[arity]. But such cases are not conspicuous for number [illegible] only for rarity. Charity rarely bankrupts [illegible] because God has made it impossible. Bestow[ments] are, in His wise ordering, usually the safest investments; often the best-paying al[so]. But charity is not looking out for returns, and there is, so far as men are moved by it, an un[illegible] regarded realm of possible loss. One canno[t] stop to calculate long when the mandate com[es] to give, and needs cry out in deepening chorus. It is safest then to commit the unknown futur[e] to Him who has it in hand, and simply do t[he] day's duty without needlessly inquiring abo[ut] to-morrow. There is sound wisdom in closin[g] eye and ear when these senses would interdic[t] or interrupt the currents of a healthy outgo [of] giving to right objects.

In the matter of sympathy for the sorrows o[f] our fellow-men, it is far easier and far more com[mon] to exceed the limits of a true charity [illegible] one reason, that the limit is not define[d]; for another, that it is so hard to impose re[straint] on the tender and loving heart. To love [illegible] is to go out into the tideway and very [illegible] into the rapids. The real splendor of a l[oving] heart is also its sorest peril. The magnit[ude] of our givings comes from a superb natur[al en]dowment. As there is no measure of the [depth] of human love, so are there no data for [illegible] the safety line of our human sympathy [illegible] love limitlessly, we sympathize without a l[imit]. The wonder is that our poor hearts hold [out so] long, and after a while we begin to note [with] mingled surprise and sorrow that love [illegible] somewhat and sympathy winces a little. [It] is, we find ourselves shrinking from the k[een] edge of men and their troubles. Hide it f[rom us a] little, we cry; spare us, to-day at least, [the] tale of human woe! It is the first symptom [of] a bankrupt heart.

Of course there are degrees and kinds of this sore shrinking of our souls from the burden of new objects of charity. Sometimes we are only temporarily tired, and a vacation will cure us; sometimes the drain has exhausted the fountain and dried up some of the sources. This is more serious, because we are in bondage to the flesh, and there is a limit beyond which the spirit cannot control the body and keep it well while it does the bidding of its mistress. Oh, the depth of His insight and compassion when He saith, "The spirit indeed is willing, but the flesh is weak." For such a time as that, He is always prepared, in our service of Him, and for bankrupt hearts at such a crisis He has no word of censure, only pity. It is doubtful if we shall ever attain to a perfect understanding of the ways in which hearts are bankrupted guiltily or only unhappily. The one thing we write of now is the state in which so many find their hearts, tired of pitying, weary [illegible] which one has al[ready] form[ed] [illegible] new acquaintances, as of a[n] [illegible] into new realms of anxiety and wear[i]ness, worn threadbare with the suffering tha[t] has called for sympathy and that one has so constantly and earnestly tried to assuage. This it is which assails a true minister of Jesus. This "weary and heavy laden": this that breaks down pastors of our churches: this that drives some who are yet strong for other toil to seek relief from pastoral work or retirement from duty that brings with it knowledge of peal griefs. Most ministers have found two sorts of weariness. The first came along with the [preach]ing, and usually culminated at about the [fifti]eth sermon of some particular year. This sort, the tent on the beach, or at most ea[sy] between himself and his study, sufficed to [cure]. But another weariness came later and [lasted] longer. It rose up slowly, as islands b[reak] the ocean, and its shadow grew silently he [hid the] sun like an eclipse. There came a de[ep] [illegible] the flesh and heart both cried out into[ge]gether. We cannot bear it, we cry, [illegible] that does not come, is the sum of the [illegible] confession. This is the second and the s[ore] weariness, which needs another, often a [illegible] remedy.

For hearts bankrupt through giving it [illegible] inquiry after a relief. That such heart[s] admits of no dispute. We will not talk [of] preventions and all that; we come face to [face] with a fact. It is growing upon our expe[rience] and our knowledge of men as a phenomen[on] [of] the present hour, a feature of the life w[hich] so fleetly dawn the slope of a departing cen[tury]. Men and women meet us daily who are ti[red of] each other; the crowd of people grows [illegible] and cross as the days decline. That is [to be] expected. Our civilization provides for [such] things, and the influx of humanit[y] [illegible] so broad a realm will at length br[ing a] posture of self-defence against a[ll]. When, however, any considerable [number of] our best men, our most generous [illegible] come bankrupt through excess of [sym]pathy and personal contact with [sor]row as they struggle on together [illegible] ways and in the hearts of men,—su[ch] now,—then it is well to face the [illegible] need be, fight for relief.

Two things are practicable; on[e] [illegible] more to God; another, to live near[er] [illegible]. We act and we feel too much as if [there were] no God; as if, unless we did all, noth[ing would] be done. And we are living more c[illegible] than is good for us, so near to me[n] [illegible] miss communion with the Lord and [illegible] us all. There are so many agencies [illegible] good now, that one is often embarra[ssed by] the abundance of good things he is as[ked to aid] or to promote. One result is that ma[ny] [illegible] the agency as a means of grace. So [illegible] grind of the wheel-within-wheel has [illegible] a while, the time comes to stop or p[erish] [illegible] men feel sure of a catastrophe, as i[f they] were faint and weary. O tired, bankru[pt] [illegible] of workers for man, cut off some of t[he] [illegible] between you and the Source of all [illegible] good; let go some of your schemes [and lay] hold of Him. When you are eaten u[p] [illegible] it is useless to cry out that it was [a] good thing that devoured your subst[ance] [un]less with that you also confess that G[od is the] author and finisher; that while Jesus [illegible] vation and all needed reforms are al[illegible] secure.

There is no such poverty of spirit [illegible] which comes from trusting to human [illegible] of inspiration, and yet tries to work [illegible] trusted only God. A godly man is wea[k] [illegible] a worldly man unless he makes godl[iness su]preme. There has come to be so much [illegible] ity in our piety, so much humanitar[ian] [illegible] our creed of the new birth, so much [illegible]

[illegible] of association in our hallelujahs of worship that we are in peril of bankruptcy in faith and love together. So we speak this word—may it be in season—to him that is weary: [LIVE] MORE TO GOD, AND LIVE NEARER TO HIM! There have been times in the history of the Church when men went and lived apart that they might refit and refurnish their broken [illegible]. It is to-day a time for holy communion with God, for personal contact with the [brother]hood of Jesus, for a new touch of the Word [illegible] living truth. We can trace the weariness of many souls to a lack of this vitalizing [illegible] of our religion. Polemical discussions of [illegible] tend to formalism and phariseeism. [illegible] organized systems of church work make [illegible] tory and self-conscious workers. Out[side] our bankruptcies flow like a wasting [illegible]. They go, they go indeed with weep[ing] alas for the sheaves unbrought! And the peril of utter apostacy lingers nigh [our ban]krupt hearts, we fear while we pity. Let us take them now to Him with a [c]onfession and a perpetual consecration. [It m]ay be that our poverty of to-day will in[herit t]he kingdom that is coming to-morrow.

[A] LAWYER ASKING FOR LIGHT.

[While m]inisters are discussing so earnestly questions in regard to the Bible, it might be well if they [pu]t themselves in the position of their most [faith]ful hearers, who are very much puzzled and [distre]ssed by all they hear on one side and the [other]. They may therefore give attention to the [followin]g from a lawyer of excellent standing at the [New-Yor]k Bar:

[*Dear*] *Dr. Field:* If correctly reported in the [minutes of o]ur recent General Assembly, in the [course of] its dealings with the charges against [Professor] Briggs, expressed some of its views [in adopti]ng a resolution, from which I quote [the follo]wing: "It is a fundamental doctrine [that the O]ld and New Testaments are the inspired [an]d infallible Word of God. Our [Church ho]lds that the inspired Word, as it [came from] God, is without error."

[Being dee]ply interested in the developments [and the] result from this controversy, but [as the] [illegible]e is unsatisfactory, because it [seems to me] [illegible]ar to me to grapple with the vital [question that h]as been raised and in which the [whole Chur]ch everywhere is concerned.

[The langua]ge is not copied verbatim from [the Confession] of Faith, and is not clear and [illegible]ad the Confession of Faith, in [which the C]hurch declares that what the [illegible] unto writing was a revelation [illegible] declaration of His will; this [illegible] by the Confession His Word [illegible] (w[illegible]sage, or order, or both), and it [illegible] [th]erefore, that when the Confes[sion] [illegible] the "infallible truth and div[illegible] [th]ereof," those expressions only [illegible] maintain that as a "revelation [illegible] declaration of His will," it is [illegible] [wor]d of divine authority.

If [illegible] quoted was intended to [illegible] much doubt if Professor [illegible] will [illegible] it was intended to mean *more*, [than the]re was intended? In that event, [it is pla]in that its framers must have in[tended to dec]lare that every statement of fact [contained i]n the Old and New Testaments is [literall]y true. We laymen who read a little [are] [illegible] [jeal]ous of knowing if our Church really [illegible] to plant itself and stake the Bible on [illegible].

[Of cou]rse it may be said that this *is* exactly what [illegible] intended to be maintained, but only respec[ti]ng the Scriptures in the form in which they [or]iginally came from God. Then we must ask [i]f our [Ch]urch maintains that it now has the[m] in that form *verbatim et literatim*. This brin[gs us to the] second [illegible] tion [illegible] from this reso[lution]. The phrase there [illegible] [inspir]ed Word [as i]t came from God [illegible] [the]s. Thus, it may b[illegible] "the inspi]red Word, because it came from God," or "the inspired Word in the form in which it came from God." I am inclined to think the latter paraphrase gives the sense intended by the Assembly, though beyond question it would also approve of the former. But neither of them touches the crucial point now being forced on the Church for discussion.

As God never errs, if our Church now actually has "the inspired Word as it came from God," that is, "in the form in which it came from God," that is, a *verbatim* copy, all these discussions about "errors" are a waste of time and labor, unless some one wishes to question the veracity of God.

The crucial point, then, on which many of us wish to hear Professor Briggs's opponents speak in terms that are incapable of any double interpretation, is contained in this question: Has our Church now in its possession the inspired Word in the form in which it came from [God to] the men whom He inspired to "commit [it unt]o writing?"

[If the] answer is Yes, then if any error in the [illegible] narrative is discovered, that fact shows [that Pr]ofessor Briggs's opponents are mistaken [illegible] the perfectness of transmission, or forces [them to] admit that in some classes of facts the [illegible] were not divinely inspired.

[If I] am correctly informed, when Professor [Briggs] speaks of "errors" in the Bible, he does [so] in that "there are errors which mar its [illegible] [sy]stem of God's declaration of His will," [illegible] [sim]ply errors in minor points, which he accounts for by faulty transmission of the [Scr]iptures after they were delivered, so the [illegible] [ess]ence of divine inspiration with [illegible] [to] [illegible] is of minor importance.

[Now a]re Professor Briggs's opponents and the [Chur]ch prepared to say, unreservedly, Yes, on [this] vexed point of inquiry? It is not enough [to de]clare by resolution that the "inspired Word as it came from God is without error." What [we ar]e all waiting to hear is an unmistakable [decl]aration as to whether our Church *now has in its possession* the "inspired Word in the [very] form in which it came from God to the [men] whom He inspired to commit it unto writing."

If the Standards of the Church, as expounded by our General Assembly, answer "YES," without the slightest qualification or reserve, then [Professor] Briggs seems to be out of place in this [Ch]urch, even though he were, in fact, correct. [If they] do *not* say so, then the prosecution of [Professor] Briggs had better be dropped, and the Church would do well to spend some time in clearly formulating its position on this and [closely] related points, because (in my judgment) the apparent divergence in the Church [on] these questions affects the judgment of [many th]inking people, and of more who do not [think] very much, and tends to shake their faith in the Bible as the Word of God.

JAMES MCNAMEE.

Our Book Table.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION at the Eighteenth Annual Session Held in Indianapolis, Ind., May 13-20, 1891. Edited by Isabel C. Barrows, Official Reporter of the Conference. Boston: Press of George H. Ellis. $1.50.

The Conferences of Charities and Correction are held annually, and that of this year has but just taken place at Denver. More and more the public is becoming aware of their importance as an educational power, not only in the centres where they are held and among the people who compose them, but, through the reports of these proceedings, among all who make use of public libraries for the study of social questions. The subjects discussed from year to year are very much the same; hospitals, the care of the insane, of the feeble minded; the child problem in cities, penal and reformatory systems, the organization of charities, and the relation of the State to charities and reform through its Boards of Charities, these and kindred topics are presented from year to year by standing committees, who make each subject a special study; but out of that study is sure to come something new, something which throws fresh light upon the question, while the intelligence of members of the conference is always kept in a line with the latest experiences and conclusions in each given department, whether in this country or abroad. From time to time new subjects are added to those deemed by the conference to be worthy of special study. A comparison of this eighteenth report with the fourth, shows eleven standing committees now, as against four in that earlier time, engaged in careful study and research upon given subjects. The one last added to the number, the first report of which was presented at Indianapolis and appears in the present volume, is on the Cooperation of Women in the Management of Charitable, Reformatory and Penal Institutions, Miss Clara Barton being its chairman. The report, presented by Mrs. Virginia T. Smith of Hartford, Conn., gives a very comprehensive view of the large part women are unofficially bearing in these matters, and is followed by a memorandum by Hon. W. P. Letchworth, giving very cogent reasons for appointing women on Boards of Managers and Trustees of State institutions.

One of the interesting sessions of the eighteenth conference, was that dedicated to the memory of Dr. Albert G. Byers, one of the founders of the National Conference and the President of its seventeenth annual meeting, held at Baltimore in 1890. Dr. Byers was a singularly interesting man, and his life had been one of considerable vicissitude and of great service. To the members of the conference he was well known and by all of them held in affectionate esteem. The memorial address by Rev. F. H. Wines, which presented his work as physician, as "F[illegible]" as Methodist circuit rider, as chaplain in the war, as pastor, as chaplain of the Ohio Penitentiary, where [his] important work was done, full as it is of sympathy with a unique character and of affectionate understanding of his [illegible], must have come home very closely to the hearts of his hearers, as indeed is shown by the remarks of such men as Frank Sanborn, General R. Brinkerhoff, Mr. Letchworth, and others, which followed it. By a pathetic coincidence, he who then sat as President of the conference, the Rev. Oscar [illegible], pastor of Plymouth Congregational Church of Indianapolis, has since then been taken away from earth, and one of the duties of the Denver meeting of this year was the [illegible] service of affectionate memorial for him, who, among the youngest and most active of its members, had given hope of many years of effective service.

The volume before us, like all of this series, is admirably edited. Mrs. Barrows is an expert stenographer and an editor of long experience, and few works of this kind possess the literary character of these volumes. All that is of value in the discussions which follow the reading of the papers, is faithfully preserved, but nothing trivial or irrelevant. This volume, like its companions, contains great wealth for students, and especially for writers on sociological subjects, not only in the statistics it gives and the sound conclusions it draws, but in its incidents and illustrations drawn from the actual experience of the writers and speakers.

CYCLOPEDIA OF HISTORY. In Two Volumes. Vol. I. Abyssinia—Guiana. Vol. II. Hanover—Zululand. New York: John B. Alden. $1.25.

For those who have not access to libraries nor are able to purchase many reference books, this little work, with all its disadvantages of fine print and compressed statement, is really valuable. The disadvantages are the necessity of the case; it is impossible to give such a vast quantity of matter in so small a space and at so low a price, without both compression and small type. The proportion of values is, however, very well preserved. Thus to Palestine are given seven pages, including history, physical features, exploration, and a really good brief bibliography, with cross references to articles on Jerusalem, Jews, and Templars, with their bibliography. To Italy is given twenty-seven pages, to Zululand two, and so on. No mention is made of the United States, as this country forms the subject of a separate volume. The volumes are small and compact, neat in type and easy to handle.

MACLEOD OF DARE. By William Black. New and Revised Edition. New York: Harper and Brothers. 1892. [illegible]

The exceeding lightness of touch and grace of manner which characterize the opening chapters of this story heighten the pathetic effect of the tragedy at its close. The story is one of the best of Mr. Black's earlier writings; like most of those, it leaves the impression that the end need not have been quite so bad as it is; and yet, one cannot but see that, given the conditions, the result could hardly be other than this.

A CHARGE FOR FRANCE, and Other Stories. By John Heard, Jr. With Two Illustrations. New York: Harper and Brothers. 1892. 50 cents.

A collection of short stories, of which the scenes are everywhere—in the Indian country, the mining regions, in France, in Spain, in New York, on the river in a boat race, and where not. They are full of life and vigor, some of them a little too full of death and blood, perhaps, but all of them are interesting.

JESUS IN THE VEDAS. By a Native Indian Missionary. New York: Funk and Wagnalls Company. 35 cents.

An attempt to prove that the fundamental principles of Christianity find a striking counterpart in the Vedas, and that therefore Jesus was in fact the Light of Asia, His coming having been foreshown in these writings. The author's intention is good.

CARDINAL MANNING. By Arthur Wollaston Hutton, M.A. Boston: Houghton, Mifflin and Company. 1892. $1.

This extremely thoughtful and carefully candid biography will find many readers among those who seek for an unbiased estimate, without enthusiasm and without *parti pris*, of a great man's life and work. It will never be a popular book; it is a little too dry and colorless for that, but for a keen appreciation of all that went to make Manning's life and character what they were, and an acute judgment of that life and character, it will probably not soon be set aside by anything better. Mr. Hutton seems to have no prejudice for or against either Romanism or Protestantism; if he warms anywhere, it is when clearing the liberal thought of England, the "mild, regretful, apologetic atheism of our own time and country" from the harsh imputations of Cardinal Manning himself. This judicial coldness, however, by no means lessens the interest of the study for those for whom it was made; the book is interesting, every page of it, because the man was interesting who is its subject, and the author has known how to throw his character out in the clear-cut prominence of an alto relievo under an Italian sky.

Only two chapters are given to the early years and the Church of England ministry of Cardinal Manning, which together occupied more than half of his life. The forty years that followed were the important years from every point of view. The story of his "migration" from England to Rome is told with that impartiality and absence of affection which characterize the whole work; not least of all the story of Manning's early relations with Rome and his attitude toward that doctrine of Papal infallibility of which he was the staunch supporter. More of human interest is blended with the judicial spirit in the chapters describing the Cardinal's efforts in behalf of temperance and popular education, in the Irish cause and the cause of labor and reform. The same calm candor is found in the chapter which estimates Manning as writer and preacher; his thorough honesty, his high-minded character are made as evident as his want of special intellectual power, and are shown to be among the secrets of that vast moral power which he wielded. Unlike Newman, Manning never repudiated the genuineness of his religious life before his entrance into the Church of Rome. "I have no deeper conviction," he says, "than that the grace of the Holy Spirit was with me from my earliest consciousness. . . . I can clearly perceive the order and chain of grace by which God mercifully led me onward from childhood to the age of twenty years. From that time the interior working of His light and grace . . . is a reality as profoundly certain, intimate, and sensible to me now as that I live."

The only chapter in which the author brings forward his own opinions is in the concluding one, where he estimates the value and future influence of Manning's work. "To [illegible] this wide range of his sympathies as liber[alism] would be rather to misuse the [ter]m. Still it is undeniable that Manning did something to [illegible] a new spirit of tolerance into the Church, and that of Rome itself, in addition to what he did there to bring about a recognition of the democratic nature of Catholicism;" and the period of Manning's cardinalate (1875-92) is set down as probably the zenith of the Catholic revival in England. He found the Catholic Church in England weak, inoperative, hemmed in; he left it strong, potent, the possible sphere of its operations unlimited. Whether it will go on to expand as it has opportunity, is a question which Mr. Hutton discusses, not at length, but carefully, arriving at the conclusion that the best hope of Romanism in England, and no doubtful one, is the Salvation Army, with the philanthropic work of which Cardinal Manning was in quick sympathy. The members of the Salvation Army "have accepted fully the fundamental principle of Catholicism — obedience," and they have a simple, unquestioning faith, which in Mr. Hutton's view "is a far more serviceable basis on which to build a permanent structure of Catholicism than the clever literary quibbles by which men better educated are able to persuade themselves that they hold on to the old faith." The volume closes with the final estimate, from which few of any form of belief will dissent, that in the death of Manning "England has lost a venerable figure, the Church a great ruler, the poor a true friend, and the world a prophet of righteousness."

THE EXPOSITORY TIMES. Volume the Second, October, 1890-September, 1891. Edited by the Rev. James Hastings, M.A. New York: Imported by Charles Scribner's Sons. $1.50.

A thin volume, containing much excellent expository work, fresh, thoughtful, and abreast of the times, though conservative in the proper sense of the word. The aim of the editors, to be in constant touch with current literature and life, is well carried out. The articles are in general brief, but not superficial. Such writers as Bruce, Cheyne, Rainy, Salmond, Ryle, Davidson, Davison, Gloag, and Gladstone, are only a few among a long list of well known names.

THE HEBREW VERB. A Series of Tabular Studies. By Augustus S. Carrier, Adjunct Professor of Biblical Philology in McCormick Theological Seminary. Chicago: Max Stern and Company.

The work is the result of the author's own experience of need in class-room work; it is intended to supplement, not to supersede, the grammar which may be in use, and is in great measure based on the conformity of the weak verb to types. A certain amount of philological treatment is given—but only so much as in the author's opinion will give practical aid to the student.

THE DAYS OF QUEEN MARY, or Annals of Her Reign. Containing Particulars of the Restoration of Romanism and the Sufferings of the Martyrs during that Period. A New Edition. London: Religious Tract Society. New York: Fleming H. Revell Company. $1.

The purpose of this book is mainly polemical, to keep awake in the minds of men the sufferings of Protestant martyrs, in order to strengthen their hands to resist the Church of Rome. The book is based upon that classic work, Foxe's Book of Martyrs.

THE LIFE OF OUR LORD. IN SIMPLE LANGUAGE FOR LITTLE CHILDREN. With Numerous Illustrations. New York: Frederick Warne and Company. 50 cents.

The writer has kept as closely as possible to the Scripture language. Where he has departed from it, he has found words which, though simple, are not commonplace. The illustrations are old familiar friends, but are well selected from the wealth of Scripture illustrations, and to little children they will prove in general as good as new.

XUM

TEN YEARS IN A DOWN-TOWN CHURCH.

Sermon Preached Sunday Morning, June 26th, by the Rev. A. W. Halsey, Pastor of the old Spring Street Presbyterian Church, New York.

"*I will sing a new song unto Thee, O God: upon a psaltery of ten strings will I sing praises unto Thee.*" -Psalm cxliv. 9.

A new song implies new mercies received. Some special proof of the love of God gave the psalmist new occasion to praise Him. His hand as well as his voice joins in this hymn of thanksgiving—"upon a psaltery of ten strings will I sing praises unto Thee."

The "psaltery" was a stringed instrument, in shape supposed to be like a harp, and seems to have been a favorite with the singers of Israel. "Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings." When the ark was brought from the house of Obeledom, the people "sounded aloud with psalteries and harps": in like manner when it was taken into the Temple, the band of singers and players "praised God with cymbals and psalteries and harps." After the signal victory of Jehoshaphat and the restoration of the Temple by Hezekiah, and the dedication of the walls of Jerusalem, the "psalteries" sounded forth their notes of joy and praise.

We are therefore following a good Bible precedent, when this morning, in recognition of our ten years' labors together, we sing a new song and praise God "upon a psaltery of ten strings." Our "psaltery" is made of years, ten beautiful years, in each of which we have had manifold proofs of the love of God for this Zion, and the retrospect of which calls forth a new song of praise in this loved church of our Lord and Saviour Jesus Christ. "Ten," in Bible language, signifies completeness: the "Ten Commandments," the complete will of God, and Ten Years in a Down-town Church may well mark an era in its history; we finish a volume in the history of this church to-day, and open a new volume on the morrow.

To the æsthetic Christian who looks upon down-town New York as a hot-bed of iniquity, a second Sodom, as truly missionary ground as darkest Africa or darkest London, it may seem little less than a miracle that a minister should remain ten years in a Down-town church and have anything left of the church at the end of that period. Christian workers residing in the upper portion of our city, or out in New Jersey, or on Long Island, have very vague ideas regarding the character and conditions of the inhabitants of the old eighth and ninth wards in the city of New York. A popular theatrical performance given in this city last winter represented the "400" from the brown stone district "slumming it" in Spring Street!

It is true that the wheat and the tares grow together here as elsewhere, and in some sections the tares have it pretty much their own way. Yet I venture the assertion, based on fairly accurate information, that the population residing in the district bounded on the north by Fourteenth Street, east by Broadway, south by Canal, and west by the North River, are as stable, well-to-do, industrious, moral, and religious as any equal number of people in a given area in the city. These Galileans down-town are not sinners above the rich Pharisees up-town; the maudlin sentiment which looks upon work done in a Down-town church as purely mission work, worthy of being ranked with labors for the Zulus or Mongols, so that Dr. Adoniram Judson's work in Burmah [illegible] did efforts of his distinguished son in down-town New York, is quickly dissipated in the calm, sober review of ten years' ministry in this old Spring-street Church, the Gibraltar of Presbyterianism in the eighth ward.

We strike the "psaltery" of ten strings to-day, and the note of praise which comes forth does not differ essentially from any of the other seven decades into which the life of the church can be divided. Fifty-six years ago last Sunday morning the doors of this church building were thrown open for the first time to the crowd of worshippers which thronged these sacred precincts. The worship of that eventful morning did not differ in its substantial features from the worship in which we are now engaged, and which has characterized the last ten years. Our church building, with very slight changes, is what it was then; we have added in these ten years a new pulpit, new communion table, new chairs for the front of the pulpit, new carpets, and some iron, paint, and mortar; we have modified a trifle the form of the service, but practically, Christian work in this "sink of iniquity," during the years 1882-92, was in all respects similar to that maintained from 1811 to 1881. We do not have prayer-meetings at six o'clock on a winter's morning as was the custom forty years ago, nor are we troubled with too many carriages standing in front of the church during the hours of service, but we still have a Sunday-school session at nine o'clock every Sabbath morning throughout the year, and a goodly number of our people come to the church services in the democratic carriage known as the horse-car. We have no great Sunday evening prayer-meeting to which people flock from all parts of the city, but our Sunday evening prayer-meeting is doing very effective work, and the mid-week meeting all these ten years has easily sustained the reputation of this church, as having the best prayer-meeting in the city, if not in the country. If we have changed the hour of service from afternoon to evening, we still hold our communion services on Sunday afternoons, and in the quiet, restful, sacred hour at the Lord's table, which six times each year for the past ten years some of us have spent together, we have simply reproduced the old-fashioned, homely Presbyterian simplicity at the Lord's table, as a means of grace, more effective than reading-room or bowling alley to build up character and save dying men and women.

While other churches all about us have adopted various ingenious devices and methods for reaching the Parthians and Medes, Elamites and dwellers in Mesopotamia, Jews and proselytes, Cretans, Arabians, Italians, and Chinamen who swarm in these parts, we have, to a large extent, kept an old style Presbyterian Church in the heart of a busy district in a great city, a church fully alive to the manifold needs of the people all about, yet with the scent of fields upon it, as easily discernible as the smell of the raiment which Jacob wore when he stood before his old father Isaac.

We sing a new song to-day for the TYPE of robust Christianity, plain, straightforward Gospel preaching, Gospel teaching, Gospel living which this church has shown in these last ten years. No proposition has come from pastor or elder to open a saloon in connection with the church, yet we have won some trophies from the saloon and hope to win more; no attempt has been made to make this church a social club where young men and women can have a good time, without much regard to morality and none to religion, and no one has been so bold as to affirm that we were only half alive and better sell our property and move up-town.

Yet at no time in the last decade have we had large audiences; the church has never been half full at a regular preaching service. At no time have we reached the "masses," whatever that means in Christian work. Our Sabbath-school has never had, at a single session, over 400 scholars, and the largest number received into the church in a year was in 1886, when 104 united, most of them on confession of their faith. It is the TYPE of piety developed which is the distinctive feature of our work and upon which I wish to dwell this morning; it is not quantity, but quality; not a large work, but an effective work, which fittingly epitomizes the history of the "psaltery" of years, which causes us to rejoice and praise God withal to-day.

The Down-town problem, as we have attempted to solve it, is a problem of reaching individuals, training them in the Word of God, in Christian service, and imbuing them with the evangelistic spirit. Our church is compact and well organized, nearly every member is engaged in some kind of Christian service, and for the entire decade, our secret of success has been that we have sought souls one by one, and enthused them with a spirit of loyalty to the Master and undying affection for Spring-street Church. We have made the church the centre of attraction for our people, and even now, the most difficult task placed upon me is to persuade members who have moved away from us to take their church letters. "No church like Spring-street," is the universal testimony.

A glance at the organizations connected with the church for the last decade will give some slight idea of the incessant activity of the members of this down-town Zion.

The Ladies' Missionary and Sewing Society was reorganized in 1882; it has kept at work a large number of our Christian women. The Ivy Band was organized in 1884, and each year large numbers of little children in this band have been taught the value of Christian effort. The Rainbow Circle, started after Mr. William Duncan of Metlakahtla had given a stirring address on his work among the Timshean Indians in the far north, has for years been a blessing to a goodly number of our young girls; so the "Sunshine Circle," and the "Whatsoevers" have been training schools for Christian workers. In the mere matter of giving, these organizations have contributed over $3,000 for religious work, yet the larger number of their members toil six days in the week in shop or store, and presumably have little time or money for Christian service.

For more than nine years a Sunday school for the Chinese was maintained in the church, and whatever its benefits to the poor heathen at our doors, there is no question of its being a means of grace to the self-denying workers who gave time and money to carry it forward. The Sunday-school has never had less than thirty-five officers and teachers in each of these ten years, all of these, almost without an exception, being taken from the members of our church. The church Boards have been filled with earnest, and for the most part consecrated men; the mere list of officers elected is a long one, including three elders, fourteen deacons, and five trustees. If we include the officers of our various Boards, the members of our church organizations, and the teachers and officers of the Sunday-school, the choir, and the members of the recently organized Christian Endeavor Society, the number of members living within reasonable distance of the church, not appearing on one of these lists, is so small as hardly to be considered; the entire church membership is engaged in some kind of Christian service. A compact, well organized body [illegible] tian workers, with profound love [illegible] their church home, and a deep conviction of the needs of this neighborhood, this makes this Down-town church no mean power in the work of evangelization.

In a region where there are few homes, and home influence is for the most part very worldly, the church must, to a large extent, take the place of the home. Spring-street Church has done this in all of its history. This last decade has been no exception, only we have had to struggle with peculiar conditions in that there have been more individuals and fewer families than in the earlier days of the life of the church. The population of the eighth ward has changed but little in numbers for the past sixty years. In 1835 there were living in what was formerly the eighth ward—the city is now divided into districts—28,570 people; in 1840 there were 29,093; in 1850, 34,413; in 1860, 37,712; in 1870, 34,913; in 1880, 35,879, while in 1890 there were only 31,169. Practically for fifty years the number of people living within easy distance of the church has not altered to any appreciable extent, but the character of the population, though not so bad as our friends uptown would have us believe, has certainly changed. We have had about the same number of people to draw from in the last ten years as in any of the other seven decades, but each year the families have gone out, the individuals have come in, the boarding house has taken the place of the home, as the apartment has supplanted the two or three story dwelling. Business houses, factories, stores, and storehouses have increased rapidly, so that while the "apartment" contains more people than the dwelling, yet the growth of the business house has balanced any supposed gain in this direction, and the actual number of residents has changed slightly, if at all.

In 1880 in the public schools in the eighth ward there were 2,664 scholars; in 1890, 1,881 scholars. In the ninth ward, in 1880, 5,850 scholars, and in 1890 only 5,261. These figures serve to confirm the statement made, that there has been no increase in population, save for political purposes.

If we divide the history of the church into eight decades, taking the first twenty-one years as two decades, since it was during this period that the church was disbanded and reorganized, we find a good basis of comparison and a fair method of estimating the work done here since 1842.

From 1811 to 1822, 560 members were received into Spring-street Church; from 1822 to 1832, 402 members were received; from 1832 to 1842, 941 members; from 1842 to 1852, 178 members; from 1852 to 1862, 269 members, 1862 to 1872, 554 members; 1872 to 1882, 381 members; 1882 to 1892, 471 members; a total of 3,369 for the entire period, or an average of 498 for each of the ten years.

In one decade, from 1832 to 1842, during the ministry of Dr. Ludlow, and the last days of Dr. Patton, 941 were received. With this exception, the work of the last ten years will compare favorably with any of the other decades. In other words, during the last ten years we have received into this church, within a few persons, as many as in any decade of its history; the average is 498; we received 471. But a closer examination of the record reveals another fact worthy of notice: From 1835 to 1845 there were received into the church 1,315 persons, 671 of whom came by letter from other churches, or 50 per cent. came by letter, 50 per cent. on confession. From 1860 to 1881 780 were received, 353 of whom, or 45 per cent. came by letter, and 55 per cent. on confession, whereas from 1882 to 1892 471 persons united with this church, only 155 of whom came by letter, or 33 per cent. by letter and 67 per cent. on confession of faith. These figures tell the same story; the work of the church for the last two decades has been a work of different character from the preceding—more excavations, more hand-picked fruit, more visits, more labor for the same outward results.

Despite the changed conditions, no clap-trap methods have been used to draw the people; the inhabitants of the eighth and ninth wards are not a lot of barbarians who can be caught with the guile of a free lunch counter, or the bait of cheap lodgings. The policy for the last ten years has not changed, save that we have directed our energies more to the individual and less to the class or the family. We have endeavored to inject into men and women the spirit of independent, manly, whole-souled Christianity, and how well we have succeeded is shown in the following comparison of a few decades of the church's history on the subject of Christian giving. The pocketbook is the last citadel which yields to the assaults of the Gospel army, and our victories along this line for the last ten or twenty years surpass any other periods of the life of the church.

Instead of having a mission church here, or one rocked in the cradle of the Presbyter[illegible] weak brother to be fed with the cordia[illegible] pounded of gold dollars and sickly sen[illegible] regarding the awful wickedness of the [illegible] below Houston Street, we have maint[illegible] high standard of Christian giving, a s[illegible] of which we may justly be proud, as [illegible] day strike the "psaltery of ten strings," [illegible] ing out of account the $2,500 given b[illegible] widow of Elder Sherman, who died in the [illegible] part of the year 1882, and the $2,000 [illegible] the Church Extension Committee duri[illegible] years 1882 and 1883, the people of this [illegible] unaided by any outside sources whatev[illegible] raised the magnificent sum of $65,230 [illegible] purposes of Christian work in our ow[illegible] other fields. No decade of our history [illegible] approaches this record, and this is th[illegible] to be wondered at when you remember [illegible] former days men of wealth attended a[illegible] office in this sanctuary. The only expl[illegible] of the very large sum raised, is to be f[illegible] the emphasis placed on individual w[illegible] former days, the head of the family paid $[illegible] for a pew; now, four members of a f[illegible] four individuals of different families [illegible] fifty cents a week each, and the treasu[illegible] church is the gainer by more than a[illegible] per cent. It is impossible to give [illegible] figures for the first few decades; [illegible] keeping in those early days was not [illegible] order, but even making all allowanc[illegible] raised is so far below what has b[illegible] the last twenty years, that we w[illegible] comparison from the years 1855 [illegible] simplify matters, we will take t[illegible] and compare them with the amou[illegible] the envelope system, although t[illegible] would be still more striking if [illegible] the church were included.

From 1855 to 1864, ten years, [illegible] 987 was received from pew rent[illegible] the largest sum in any one y[illegible] Now if we take the years 1872 [illegible] of all the seven decades, we f[illegible] velopes the church raised the [illegible] the highest amount given [illegible] being $3,464.80. From 1882 [illegible] for church support from e[illegible] the largest amount in one [illegible] These figures are suggestiv[illegible] including 1891, we recei[illegible] than in the years 1855 64 [illegible] and sufficient reasons why in so[illegible] mer decades the amount raised shoul[illegible] small. The introduction of the enve[illegible] was a great gain in method. Bu[illegible] have made all allowances, these [illegible] quently proclaim that in this poor, [illegible] Gomorrah of a location, in the last te[illegible] Spring-street has maintained the dign[illegible] prestige, the glory of former days, and [illegible] strated that a Down-town church can [illegible] as high an order of self-sacrificing [illegible] character, as is possible anywhere on the [illegible] of the earth.

I wish to remind you that the [illegible]urch Extension Committee of our Presbytery have ra[illegible] and spent [illegible] city [illegible] the year 1882 [illegible] sum of [illegible] new churches, [illegible] sustaining [illegible] paying debts on [illegible] churches, and [illegible] the kingdom of Ch[illegible] in this great mo[illegible]: a grand work; [illegible] committee like it in all the land, yet not o[illegible] dime of that money has been spent in the [illegible] gion bounded by Houston, Broadway, Cana[illegible] and the Hudson. Churches in localities much more conducive to healthy growth have been aided liberally by this Committee, but this Down-town church receives no help, and is glad of it. Yes, we take the "psaltery of ten strings" and praise God for His goodness to this church of the fathers! The last twenty years of the church's history, from 1872 to 1892, will rank in every respect with any two decades in the eighty years corporate life of Spring-street Church, and they should be held up as an example for other cities where the town-town problem is a vital one in the life of the Christian Church. American Christianity is an independent type of Christianity and my effort to evangelize the people of this metropolis which do not tend to develop self-respect and grit as well as grace, will sooner or later fail.

In these ten years we have fostered what shall designate the Apostolic Christianity. [illegible] the life of the early Church you are well aware how the family affections of Christianity shi[illegible] with undimmed lustre: "Salute Tryphena a[illegible] Tryphosa. . . . Mark is profitable to me for [illegible] ministry. . . . Only Luke is with me. [illegible] Trophimus have I left at Miletum sick," an[illegible] score of other familiar passages give a c[illegible] idea of the simplicity, tenderness, and [illegible] therly affection existing in the Chris[illegible] Church at its beginnings. There was no p[illegible] of royalty, no splendid vestments, costly alt[illegible] elaborate ritual, but there was an abund[illegible] of sympathy for fellow Christians in tru[illegible] much kindness of heart, and genuine he[illegible] ness for all. "Do good unto all men, esp[illegible] unto them who are of the household of [illegible]." This Apostolic pattern has been the ru[illegible] this Zion all these years, the last ten be[illegible] exception. I can never forget the first Sa[illegible] I preached in this church. A notice [illegible] handed up by one of the trustees; as I r[illegible] over my face now I have betrayed me. I [illegible] said, "I'm not be afraid to read it, the[illegible] are scoundrels to it." The notice was [illegible] of a bulletin regarding the health of th[illegible] tor, and read as follows: "The pastor [illegible] proving; seven more pieces of bone wer[illegible] out of his jaw last Friday." My sense [illegible] fitness of things was shocked by this [illegible] but I learned a lesson regarding this [illegible] which all these years have only serv[illegible] tensify. The genuineness, the sympath[illegible] courtesy of the early Church has been [illegible] duced here; this is a good test of the s[illegible] vitality of a church, and it can be app[illegible] any one of the ten years past, without [illegible] to the result.

Our people may lack the eff[illegible]veness [illegible] followers of Wesley in greeting [illegible]ranger[illegible] are not so expressive as many [illegible]ther c[illegible]ties; but let a stranger once prove his need, or his worth, and he will find this church and this people his very best friends. Does a senior elder reach a ripe old age? The day is remembered in the public services of God's house by kindly words and beautiful flowers. Does an aged saint pass the fourscore and five mile post? A goodly band of Spring-streeters meet at her home and sing the songs of Zion. Does a student from the seminary, working with us for a time, go to far distant China? Ever afterwards at the monthly concert of prayer his name is mentioned in prayer, thus linking the heathen in the land beyond the mild ocean with the faithful followers of Christ in this Down-town church. Does a trustee fill out well nigh half a century of honored service? A harvest home is celebrated, and the old man and his no less faithful fellow-workers are given the place of honor and receive the blessings of this people. Does sickness, long and trying, keep devoted members at home? The church goes to them, not merely in the person of pastor and elder, but members, young and old, are eager to lighten the burden which lies heavily on the back of one of God's children. Does a youth of the church turn his thoughts to the ministry, and after long preparation begin his work of faith? The church sends him forth with substantial proof of their interest in him and his work. Do you wonder that Spring-street Church is compact, harmonious, aggressive, and spiritual when *such Christian charity* perfumes the air of this sanctuary [illegible] the scent of the broken alabaster vase perfumed the home of Simon the leper?

I find among my papers a poem written by Sister Porcher, who for so many years was a confirmed invalid. She made no pretensions to [illegible], her hands and feet were useless, and so [illegible] could do was to pray for His Zion, and [illegible] prayer in gentle verse for this house of [illegible]rd where she had found her Saviour. [illegible]m is entitled, "To Spring-street Church," [illegible] as follows:

[illegible]e shadow of a rock within a dreary land,
[illegible]ou hast ever been to weary, sin-sick man.
[illegible]ars hast thou stood upright and bold,
[illegible]lling the straying to the shepherd's fold.
[illegible]d underneath thy sacred roof,
[illegible]any have listened to the blessed truth;
[illegible]ard that story, wonderful and true,
[illegible]hich is never old, but ever dear and new.
[illegible]y doors are opened ever free and wide,
[illegible]lding sinners come and with the Lord abide.
[illegible]any hundreds there the loving Saviour found,
[illegible]d with songs of praise thy walls did resound.
[illegible]nd many who there held communion sweet,
[illegible]assed to the church above, their Saviour to meet.
Blessed and honored Church, prosperity be thine,
On benighted souls may thy light ever shine."

[illegible]o wonder that with such spirits in our [illegible]urch and in our homes, this day we can strike the "psaltery" and sing a new song of praise to God for His mercy, fresh every morning, renewed every evening.

The complexion of the congregation has changed very greatly since 1882; the church membership has witnessed almost a complete transformation. In the church manual issued in 1889, there were only 32 names which had appeared on the previous manual, issued in 1869, and of the 359 names now on the church roll, less than one-quarter were here in June, 1882. Yet with all these changes the church has maintained the same spirit, the same enthusiasm, the same zeal as of yore. Our nearest neighbor to the East, the McDougal-St. Baptist Church, has had four pastors in the last decade; our sister church to the southeast, the Canal-street, has changed its shepherd many times; our Methodist brethren to the west and north have [illegible] their ministers, while the [illegible] has altered its [illegible] location, and sought pastures new on Washington Square. But Spring-street, like the little book, has gone on the even tenor of its way, [illegible] not to go on forever, yet there is no immediate probability of our changing either our name or our location. The question of coming away is not to be considered even for a moment. A church that in the last ten years has received nearly 500 new members; raised $65,000; supported itself, even to the putting in nearly $5,000 in repairs on the building; [illegible] pastors have officiated at 482 funerals [illegible]82 weddings, and responded to calls in[illegible] from the sick and the suffering, is [illegible] than heathenish when it contemplates [illegible] away from the place where God has so [illegible] blessed it, merely because of the per[illegible] problems arising out of the changes in [illegible]racter of the inhabitants in its immediate vicinity. There are difficulties ahead, but [illegible] nothing to do with them to-day. We [illegible]ging new songs and striking "psalteries [illegible] strings" in the house of God this morning.

[illegible] is a serious question whether the Presbyterian Church in this city is business-like in [illegible] of its affairs in the eighth ward. [illegible]tion between Houston and Canal Streets are three Presbyterian churches—Canal-street, [illegible] Church, and Spring-street. Canal-[illegible] has an endowment of $40,000, and prope[illegible] worth as much more. The Alexander [illegible] has a fine piece of property, and it must [illegible] income interest on $75,000 to run the church. [illegible] at least $150,000 of good Presbyterian [illegible] which could be used with grand results [illegible] concentrated in this church, or under one [illegible] to be [illegible] somewhere in the Ward. The work [illegible] Canal-street, at Alexander Church, and [illegible] could all be done at one place at much less [illegible] and with triple the results now ob[illegible]tained, by the three churches working separately. A business house would consolidate [illegible] two enterprises at once, form a stock [illegible]ny, and sell the stock at a premium in [illegible] thirty days. Why should we do the [illegible] of the Lord in any less systematic and [illegible] way than we manage our own business [illegible]? But this is trespassing on the "psal[illegible]" of the pastor who will preach the sermon [illegible]. "What is written, is written." These [illegible] are and their harvest are safe forever.

[illegible] song to-day has no discord; as far as I [illegible] there is not a discordant note in this [illegible] and congregation, and a more harmonious [illegible] of Christian workers is not to be [illegible] on this island. The best part of our [illegible] is not to be seen on the books of the [illegible]er or the roll of the Session. In each [illegible] these ten years we have sent a goodly [illegible] of workers to the upper portion of the [illegible], New Jersey, to Brooklyn, to Connecticut, the far West—wherever you go you hear [illegible]ng streeters, and they are always in the [illegible]nk of the Lord's army.

[illegible] Dr. Patton was pastor of this church, [illegible] at 110 Sullivan Street. On New Year's [illegible] kept open house, but every caller had [illegible] the temperance pledge. So here at old [illegible]-street we keep open house the year [illegible], but all who come must sign a pledge of [illegible] devotion to Christ and His Church.

[illegible] the psaltery, play upon the harp, sing [illegible]ong to-day, for the Lord hath done [illegible]ings for us, whereof we are glad.

[illegible]tters little where we are so long as our [illegible]fe is hid with Christ and we keep it [illegible]s with the joy of His presence.—Cuyler.

[illegible]asy is the thought, in certain moods, of [illegible]liest, most unselfish devotion! How hard [illegible] doing of the thought in the face of a [illegible]d unlovely difficulties.—Macdonald.

CARROLL COLLEGE.

Dear EVANGELIST: Never before have I sat down to write for one of our religious papers without being requested to do so. But this I write with the same pressure upon me as when getting ready to preach about Ministerial Relief, or Home Missions.

Here, in Waukesha, is Carroll College, one of the two or three higher educational institutions in the State under care of the Synod. No better location in all Wisconsin can be found for a college. Less than an hour from Milwaukee, about two hours from Madison, the State capital, and three hours only from Chicago, with three great railroads running through the village, no more central point that is accessible from all parts of the State could be desired. Waukesha is located in the midst of scenes of unsurpassed loveliness, the justly famous waters contributing in no small degree to the healthfulness of the location.

Situated on a height of land rising above the village and overlooking the beautiful Fox River Valley, the college has a model location. But these are not the important things. Carroll College is a Christian college, and in no State in the Union is a Christian college more needed than here. With the Bible ruled out of our public schools by the decision of our Supreme Court; with a large foreign element dominating many of our cities, and almost dictating terms to our State Government, a Christian college sending out a graduating class as Carroll did yesterday, with every member holding a faith firmly fixed in God and His Word, is a sight to rejoice a believer's heart.

As Chairman of the Synod's Committee on Higher Education, I first became interested in Carroll. This interest deepened with a more intimate acquaintance, and when I read a letter from the principal, describing the close of the winter term "as in many respects like the close of a revival," I became convinced that in this day such institutions were worthy of the attention of Christian men.

Such a college means much for Wisconsin, and now, through the columns of THE EVANGELIST, which has been my standby ever since I entered the ministry, I want to speak of Carroll's most pressing needs. While many thousands of dollars are pouring into the treasuries of other colleges, why can't some of this wealth, consecrated to education, be turned toward Carroll?

It is a small college, that is its advantage, and has no ambition to be a large college. But nevertheless, out here in Wisconsin, still a Home Mission territory, it is an important educational centre.

Fifty thousand dollars would place this institution in a position where it could do a noble work. The present building is not large enough to accommodate the students. Its capacity ought to be doubled, at least, and it ought to be done this very summer to meet the demands of next year. The course ought to be extended. Since 1860 there have been no college classes graduated; only the academic classes have graduated. Two thousand dollars would provide for the additional expense of carrying a class through the Freshman year of a college course. Then the endowment fund should be increased to provide for the additional contingent expenses.

Fifty thousand dollars would provide all the additional room needed; would meet the expense incurred by an increase in the corps of instructors, and place Carroll in a position to do the work absolutely necessary to be done in this part of the State. No better use could be made of a portion of the wealth owned by our great Church than to put it into this Christian institution.

Who will be the one in this noble work of providing room for the students ready to come to Carroll, and to provide teachers for this College, where the Bible and the Christian life are held so dear? It may be that upon these lines will fall the eye of some large hearted man or woman, to whom the Lord has given plenty of [illegible] His good things, who will delight in this way to do His will and build up His kingdom.

J. G. BLUE.

WAUKESHA, WIS., June 24, 1892.

The Religious Press.

The Observer expresses gratification at the nomination of Mr. Cleveland as the work of the best elements of his party:

Though opposed by the political managers of his own State, out of favor with all the reactionary forces in his party, and without the influence which control of public patronage gives, he was so much the logical candidate of the Democracy, that his name carried the convention by storm. The reactionaries, however, seem to have had their innings in the defeat of ex-Governor Gray of Indiana, perhaps the most "available" candidate of the party for the Vice-Presidency, and the nomination of Mr. Adlai Stevenson of Illinois, in return for the alleged defection of the Indiana delegation. But both nominations are heartily indorsed by the party at large, and upon that of Mr Cleveland, the country, without distinction of party, may congratulate itself in that it insures a high level of political discussion and a campaign in which principles will be discussed, rather than men. Republicans will welcome it because it places in the front of the opposing forces the man who has the best right to be there—the logical champion of Democratic principles—and defines the issues upon which the campaign will be fought beyond any possibility of mistake. Patriotic Americans will welcome it, because it will relieve the canvass from vituperation and personal abuse, both candidates having been tried in office and free from scandals, and both respected for their sincerity and integrity and for the possession of sterling honesty and unflinching courage in the discharge of public duty. No one believes that Mr. Cleveland will sacrifice his convictions for his personal aggrandizement or that of his party, any more than they believe that Mr. Harrison will do so; and as both possess qualities which men everywhere applaud, both represent the best principles of their parties, and both stand for honest money and a sound currency, the campaign will be one in which every citizen may take part in the assurance that there will be nothing to lessen his self-respect, and that however it ends, the nation will have an able and high-minded chief executive. Both parties have eliminated the political bosses from control, both have candidates that have been tested and have made their records, and both are pledged to policies that can be intelligently discussed and upon which there is room for an honest and radical difference of opinion. The situation is an encouraging one, and one over which all Americans have cause to rejoice, and the nation may well congratulate itself on having two candidates for its chief position of trust for both of whom all men entertain respect, and in the hands of either of whom its interests will be safe.

The Christian Advocate properly characterizes the following as a piece of "Outrageous Wickedness Under the Forms of Law":

Millville, N. J., is a town made up chiefly of workingmen and mechanics and traders, who do business with them. After a visit to the place, The Christian Advocate described it thus: "Millville, N. J., has been a total abstinence town for many years. It is preeminently a paradise of mechanics and laborers. There the women and the children have been the happiest, the healthiest, and the most home-loving, and the men, except a small percentage, industrious, saving, prosperous, home-keeping, church attending."

For nineteen years a license had not been granted in that town. In 1888, during the short time that the County Local Option Law was in existence, the electors of Cumberland County passed an overwhelming vote against license and in favor of local option. Four other counties did the same, but before by the terms of the law, it could go into operation, the party that came into power on a promise to repeal the law did so. Recently the Governor of the State appointed an Excise Commission in that County, and though nineteen-twentieths, if not a larger number of the people of Millville are wholly opposed to the existence of a saloon among them, that Commission on May 26th licensed five saloons for Millville, which are in full blast, transforming sober and loving husbands into drunken and cruel brutes, tempting boys and young men to drinking habits, degrading the town by the appearance of drunkards upon the street, and constituting centres of vice and crime.

If it were not for the fact that sober men are usually law-abiding and moral—if they had a tithe of the disregard for law which characterizes the patrons of saloons, their keepers and direct abettors—these saloons would not be allowed to exist a single week.

As every saloon tends to promote breaches of the peace, so an outrage of this kind, though under the forms of law, tends directly to transform wise men into breakers of the peace. "Surely oppression maketh a wise man mad," said Solomon. It is bad enough to have to submit to saloons where the community is already divided into the sober and the drunken, and a majority, or a large number of the people desire them, but to have them introduced into a town of workingmen, where morality, religion, and cheerful family life have prevailed, and none have suffered for the necessaries of life; where the wives have pride in their sober husbands and neat homes, is an act which is disgraceful to the Commission and to the Governor of the State, abominable in the sight of all decent men, an offense to every woman, and a cruelty to every child.

The Christian Union describes "The New Education," whereby, by the aid of the Kindergarten, Industrial Training, Out of door Classes in Botany and Geology, Laboratory Work, and Seminary methods in the higher courses, education is not what it was even a few years since. The mind is no longer regarded as a receptacle, void and to be filled with the stored material of the text books. The new procedure changes all this:

It uses the text-book as little as possible; sets its pupils to study things, not the literary conception of things. Therefore the laboratory and the out-of-door experimental classes in natural science. It seeks to train the will no less than the intellect; to endow its pupils with power to do as well as to think. Therefore the manual and industrial classes and the gymnastic and military drill. It seeks to develop the affections and the emotions: faith, hope, love, reverence, conscience. Hence it demands in the schools literature—not merely philosophy, but literature; not Milton for the sake of grammar, but grammar for the sake of Milton; not Homer for the sake of Greek, but Greek for the sake of Homer. Hence it demands teachers of literature who can so teach it that their classes shall be flooded with the great affections and stirred with the great thoughts of the great poets and prophets. Hence, too, it demands religion, not for the sake of dry-as-dust catechisms and theologies, but for the sake of that deep sense of righteousness, that clear sense of the invisible, that appreciation of the sublime, the venerable, the divine, which constitutes the essence of religion, because it constitutes the essence of life. It seeks to give the mind life rather than truth, and truth only as a means to the development of life. Hence the seminary method, the library work, and the thesis. Hence in history the pupil is no longer told whether Luther or Tetzel was right, but what was the issue between them; nor whether Herbert Spencer or James Martineau correctly interprets the basis of ethics, but what are their respective systems of moral philosophy. In these and analogous cases the problem is given to the pupil, not the answer; for the New Education aims to give the pupil not an orthodox philosophy, but power to construct his own. And the pupil is measured, not by what he knows of the great affections, the great thoughts, and the great deeds of the past, but by his own power, to feel, to think, and to do.

The same spirit in theology sets the student to study the Bible, that he may learn its structure and contents, to study life that he may learn of God and His ways. For it seeks to give men power to think on divine themes for themselves, not merely nor mainly to give them the results of other and wiser men's thinking.

The Examiner is a little out of patience with the loose way of one or more of its anniversary orators, in citing the Moravians as the standard of all excellence in spirit and method in [illegible] few who would fain do away with missi[illegible] societies, leaving the local church to its [illegible]vices and resources in carrying on the wor[illegible] as more accordant with the independent polity of the Baptist churches; but the vast majority prefer associated action and control, as ensuring order and efficiency. As regards the Moravians, they cannot be cited in favor of independent as against associated missions. Their rule is really a strong and centralized one, as our contemporary proceeds to show:

Dr. A. J. Gordon, in his remarkable address at Philadelphia, declared that there is a loss of power, not a gain, through organization, though all experience runs to the contrary. "You may obtain 100 horse-power by yoking 100 horses together," he said, "but you cannot obtain 100 church-power by yoking 100 churches into an association." To prove the superiority of the plan he advocated, he cited the Moravians. The Moravian Church, he said, is its own and only missionary society, and in this fact lies the secret of its unique position and the unparalleled success of Moravian missions. A sentence was quoted from a Moravian official declaration: "There is never a Church among the Brethren without a mission to the heathen; and there is never a mission of the Brethren which is not the direct affair of the Church."

This is merely a new instance of the old familiar fallacy that lurks in the use of the same word in different senses. When one speaks of the Moravian Church and a Baptist church, two things are denoted so different in all their characteristics that they cannot be compared, much less treated as identical, without confusion. The Moravian Church has no missionary society, but is itself a missionary society—that is true to the letter, and all honor be to the Moravian Church for the fact. But this is a fact only because the Moravian Church is a compactly organized body. It is an episcopal church, the bishops having general, not diocesan jurisdiction, as with the Methodists. Its governing body is the Elders' Unity's Conference, which is appointed by the whole Church, meeting in General Synod once in ten years at Herrnhut. This general body is assisted by Provincial Synods, in each of the three provinces of Germany, Great Britain, and America, which can appoint a Provincial Elders' Conference. These rulers Boards have control of all those things done among Baptists and many other denominations by societies.

It would have been an unavoidable inference from Dr. Gordon's address that each Moravian church, or local congregation, appoints, sends out, and supports missionaries. Nothing could be farther from the fact. The local congregations simply raise money and send it to the Provincial Conference, which does all the rest. It would be absurd, of course, for a church thus organized to have a society to do what its own agencies can do so well, and that is why the Moravians have no missionary society. They need none. Their standing Boards do all the work of our Missionary Union, our Home Mission Society, our State conventions, our educational societies, and much else. But is it not obvious that no demonstration in Christendom can be appealed to with less propriety as furnishing a precedent for the "go as you please" way of carrying on missions? There is no Church in which the society idea is so strong as in the Moravian; none in which missionary work is more completely taken from the local congregations and committed to a central body. Our own Missionary Union has no power over the churches, and is dependent on voluntary offerings for its support. The Moravian Elders' Conferences, on the contrary, have direct power over every Moravian congregation, and the right to demand from it a contribution every year to the missionary work—a demand that cannot be refused while the congregation continues in relation with the Church.

No Moravian local church appoints, or sends out, or supports a missionary. That is a kind of foolishness that has never commended itself to practical workers like those who have made the Moravian missions so successful. All things among them are done decently and in order, by those having the authority to do them. We cannot reproduce the Moravian organization, owing to our Church independency; we have imitated it as well as we can for missionary work by the organization of our Missionary Union. We can, however, learn something from the Moravian local churches in the zeal and fidelity and regularity with which they support the missionary enterprises of their Church.

The Sunday School.

INTERNATIONAL SERIES.

STUDIES IN THE ACTS OF THE APOSTLES

SUNDAY, JULY 17, 1892.

THE FIRST CHRISTIAN CHURCH.

PETER'S PENTECOSTAL SERMON.

To apprehend all that this sermon means in the history of the church, we must consider both the moment and the period in which it was preached. The period was that "fulness of time" to which allusion was made in our last lesson, when every thing was ready for the rapid spread of the truth. Not only by the Dispersion of the Jews, but by the unifying power of the Roman empire, by Roman roads, Roman commerce, Roman civilization, Roman law, the Roman army, channels of communication were opened in every direction.

The words that Peter spoke on this occasion were winged words, destined to take root and fructify in the remotest parts of the civilized world. The tradition that one of the four soldiers who watched beside the Cross was of a body recruited in Ireland, and that he carried the wonderful story to his distant island home, whether true or not, is an illustration of the favorable conditions for the spread of the Gospel offered by the universality of the Roman empire.

The precise moment of time was still more significant. This sermon was preached only a few weeks after the crucifixion of Christ. Nearly all who heard it were perfectly well aware of the circumstances of His life and death. They knew, too, something of the character of these followers of Jesus: that for the most part they were timorous, inclined to seek the shelter of obscurity, unlearned, utterly insignificant as measured by all the standards of the time and place. That this sudden outburst into publicity should be attributed to the effect of wine was not surprising. That these learned and fastidious Jews should have considered it worth while to listen to these utterances is more singular; that we hear no word of such a method of accounting for the sermon after it was preached, is the best of all evidences of its convincing power.

How was this sermon transmitted to us? Is it a free rendering, due chiefly to the imagination of the writer, after the manner of the earlier Greek historians? We shall see on studying it more carefully that to attribute it to Luke is simply to complicate the problem. There is no evidence in Luke's writings that he is capable of a masterly production such as this. We know that Luke was very careful in collecting his materials, and he surely had frequent opportunities of intercourse with Peter. But a still better explanation has been given by a recent writer, who doubts not that the sermon was taken down by shorthand. Certainly, among the 120 were many who appreciated the immense importance of such an utterance, and Dr. Stokes tells us that there is no reason to doubt that some of them understood shorthand, an art which we have abundant evidence was largely practiced for some time before our era. Pliny was not the only philosopher who was everywhere accompanied by his reporter, and there is no reason to question that the vast number of Chrysostom's sermons which are in the possession of the church, to-day, delivered as we know, extempore, were preserved by this method.

Peter's sermon, however, though certainly extempore, bears marks of previous preparation. The ten days between the Ascension and Pentecost had doubtless, as we have seen (Lesson for July 10) been largely spent in careful study of the Scriptures with especial intent to recall to mind the teachings of Christ with reference to himself (Luke xxiv. 27, 45). It was a matter of course that this should have been done, and it is hardly less certain that the Apostles foresaw that the time was at hand when they should be called to give an account of the faith that was in them.

Their careful preparation for such a time is shown in the logical order of Peter's sermon. It admits of a perfect analysis, as any schoolboy or girl can see who has been taught to analyze written compositions. The introduction is twofold: a defense (14, 15) and an explanation (17-21). The theme of the sermon is that Jesus is the Christ (22). This theme, however, is with admirable art not made prominent until the minds of the hearers have been prepared by a threefold line of proof. With consummate tact he alludes to Jesus of Nazareth only as *a man*, appealing first to their own personal knowledge of His works (22); then to His resurrection (24), which having been foretold by Scripture (25-31) was abundantly witnessed to by those present (32); and third, to that gift of the Spirit which they themselves must perceive (33), and which the prophets had foretold as a characterstic of the Messianic time: the whole progress of argument culminating at last in the irrefutable theme that this Jesus whom they had crucified and who had ascended into heaven, was the Messiah (34-36), whom they had been taught to expect.

Not more evident than the marks of careful study and judicious reasoning are the marks of immediate divine illumination. Is not, indeed, divine illumination then most surely to be hoped for when we have exercised our minds to their fullest power? The tone of the sermon is no less a proof of the Messiahship of Christ than is its course of argument. What else than the resurrection of Jesus and the consequent presence of the Holy Spirit could have emboldened to spirited and manly defense, a defense whose strongest point was not apology, but accusation (23, 36), this Peter, by nature, both before and after this, so impressionable, so quick to respond to the present influence, so little capable of asserting and standing for his own convictions (Gal. ii. 12; Matt. xxvi. 69-75 compare 33-35)? Every one present knew of the death and burial of Christ; whence did he receive courage to so confidently assert His resurrection and ascension in the face of the probable accusation that the disciples had stolen away the body of Jesus?

Not only was no such accusation made, but Peter, with a fine logical acumen born of a courage surely not his own, could point to the empty grave as a proof of the resurrection. David was dead (verse 29) and buried, and his sepulchre was (1 Kings ii. 10 compare Neh. iii. 16) known to them all, a proof not infrequently adduced of his once actual existence. Jesus, they knew, had existed and had been put to death; let them point, if they could, to His sepulchre as a proof that He had not arisen! That his hearers did not accept this challenge is one of the strongest (though not often noted) witnesses to the resurrection of Christ.

Another mark of the Spirit's presence is worthy of note in connection with the high and overweening respect in which learning was held among the Jews of that period. The boldness of untrained and ignorant men in daring to speak before the learned doctors of the law, was more than once a matter of marvel (iv. 13); much more was its first occasion a witness to an indwelling superhuman power, imparting a courage even more moral than physical.

Though the sermon is noteworthy for its logical system, it does not give anything like a system of doctrine. The truths taught by the Apostles were always larger than they were aware; in this they were like the prophets and all other inspired men, and unlike Jesus, who never utters any truth of which the vast reach is not evidently open before Him. But though they saw neither all the reach nor all the relations of the truths they uttered, the truth was in no sense attenuated nor partial. The germs of all Christian doctrine were here; all the great articles of the Christian creeds can be found in embryo in this sermon. (It will be found entirely worth while to occupy a few moments of the Sunday-school hour in a comparative study of this sermon and the Apostles' Creed).

It is worthy of note, that though Peter appeals to the miracles of Christ, he makes still more of the spiritual argument. This is characteristic of all the teachings of the Apostles. Miracles were common enough in those days, and their explanation, such as it was, well understood. The writers of the Talmud do not deny that Jesus wrought miracles; they explain His miracles by asserting that He had in some way gained a knowledge of the occult powers of the Sacred Name. That Jesus and His followers were magicians, was nothing surprising; but that the effect of Jesus' influence on the lives of His followers was to make them pure and to give them that for which the great mass of the devout among the Jewish people were at this time ardently longing—a present sense of forgiven sin, a sure hope of immortal life, this indeed was an argument which appealed to them most strongly.

For nineteen centuries this has been the best argument for the truth of Christianity. Lives made holy, lives devoted to the good of others, lives passed in constant apprehension of the invisible, lives made strong by the assured conviction of the presence and the love of Jesus, there is no evidence of Christianity which can be measured with this.

THE LESSON.
Acts ii. 37-47.

GOLDEN TEXT.—The Lord added to the Church daily such as should be saved.—Acts ii. 47.

VERSE 37. That Peter's sermon should produce such a deep and lasting effect when the preaching of Christ had had such small results, is the fulfillment of John xiv. 12: *Greater things than these shall he do.* The sermons of Christ, tender as in their strength they were, for the most part provoked men of this class to hostility; now when Peter boldly accuses them of murder, and proclaims the triumph of Christ in spite of all they could do, they are *pierced in the heart*, their understandings convinced, their feelings stirred, their wills influenced. *Brethren, what shall we do?* is their cry; the appellation (as in verse 29) speaking both respect and affection. This can be none other than the direct work of the Holy Spirit.

VERSE 38. *Repent* is the very first step, as much now that the Holy Spirit is given as before the manifestation of Christ (Matt. iii. 2; Luke xiii. 3). The next step was baptism. This, too, had been practiced before, but now a new condition was added. John's baptism was the baptism of repentance and the remission of sins (Luke iii. 3). Peter adds to repentance faith as the characteristic of Christian baptism, and its result is therefore not only the remission of sins, but *the gift of the Holy Ghost.* This is by no means adequately apprehended. [illegible] the larger number of Christians are living in John's baptism; their sins are indeed forgiven, but where is their gift of power from on high? Teach the scholars to desire and pray for and *expect* as their Christian privilege the continued indwelling of the Holy Spirit.

How does this Christian gift differ from that presence of the Holy Ghost which has been in the world through all history, from Genesis i. 2 and vi. 3, down through Psalm li. 11 to all the prophets (1 Pet. i. 11)? How does it differ from that endowment of His disciples by Christ himself in John xx. 22? Not, certainly, in its moral fruits (Gal. v. 22) love, joy, peace, regeneration. The pious Israelite knew them of old and knows them now. David knew them as well as Peter. Nor in visions and miraculous gifts; the Ancient Church had these (1 Sam. x. 5, 6, 10; Isa. vi. 1, etc.). Perhaps the gift is preeminently to be distinguished as being now given to empower for service and to redound to the glory of our Lord. But, in particular, as has been shown by a recent writer, the Christian gift of the Spirit is distinguished by being given not to special classes or persons, without distinct reference to moral quality (Judges xv. 14; John xi. 51), but to all true believers; by being the bond of the *spiritual* unity of believers (1 Cor. xii. 13; Eph. ii. 18), not an external unity like that of ancient Judaism; by being the medium of a peculiar and before unrecognized relationship with God (Rom. viii. 15, 29; Eph. ii. 19); by a special unifying of the body of believers whereby the Church becomes the temple of the Holy Spirit (Eph. ii. 22), and by being a permanent endowment (John xiv. 16). No Christian has occasion to pray, in the sense in which the psalmist uttered the words, *Take not Thy Holy Spirit from me.*

It is necessary to observe that although the baptismal formula given by Christ (Matt. xxviii. 19) is not here mentioned, nor indeed elsewhere in the Acts (compare x. 48, xix. 5), yet it is evident from the most ancient Christian writings that this is an expression which stands for that formula, and is used only for brevity, being perfectly understood. The only new element in baptism was Jesus; the Father and the Spirit were known to the Jews; it was *the name of Jesus* which gave its distinctive character to Christian baptism: the recognition of Him as Messiah (compare viii. 16). It is worth while to observe that Peter's saying, *baptized for the remission of sins* has been adopted into the Nicene Creed.

VERSE 39. Peter himself did not apprehend the full meaning of His words: He was thinking of the scattered Jews there represented and of their descendants to the end of time, and needed an express teaching (xi. 17) to show him the depth, length, breadth, and height of this inspired word (Isa. lvii. 19; Eph. ii. 13, 17). *The promise* was of that of which the gift of tongues was the symbol: it is named in verses 17, 21; and it is universal, not confined to any class or order in the Church.

As to the bearing of these words on infant baptism, it can only be correctly discerned by putting ourselves in the mental view point of those to whom they were spoken. It was the practice of the Jews to baptize the entire families of proselytes, and unless explicitly excepted, they would have understood this call to baptism to include their children.

VERSE 40. Here the verbatim report ends, but the teaching of Peter did not cease. It became, however, more personal and individual; was no part of the sermon, but applied the teachings of the sermon to the individual needs. Exhorting here is shown to depend on *testimony*, that is, the appeal to the emotions must be based on an appeal to the intelligence. The word *untoward* is more literally rendered *crooked* in the Revised Version; it means [illegible] wilfully warped from the right way [illegible] 15, compare Deut. xxxii. 5; Mark [illegible]

VERSE 41. It is to be observed that during Apostolic times baptism was always urged as a *present* duty, not postponed for preparation. The recently discovered very ancient manuscript, the Didache, or Teaching of the Apostles, shows that this custom was very early changed, and history tells us that in the third century it had become customary to postpone baptism until very late. Perhaps there was an especially quickened spiritual vitality at this early time, but the more natural conclusion to be drawn is that in matters where experience was a safe guide, the early Church was left to its teachings as to methods. Whatever may have been the custom at other times, it is perfectly certain that the baptism of the three thousand added to the number of believers in this day was not by immersion, for the water supply of Jerusalem would have been wholly inadequate for such a purpose. The manuscript before alluded to shows that immersion was the usual way, but expressly states that in deserts, or in cold countries, or wherever [illegible] rendered it necessary, pouring was to be substituted. Perfect freedom in minor matters was the rule of the early Church. [illegible] of denominational division would have [illegible] had it been the rule through all its history.

Here, in this formation of the Church at Jerusalem, and afterward (chap. x.), in opening the door of the Church to Gentiles, [illegible] fulfillment of the promise of the [illegible] xvi. 18 compare Acts xv. 7).

VERSE 42. The literal translation of this verse is, *And they continued steadfastly in the teaching of the Apostles and in the communion, in the breaking of bread and in the pr[illegible]* The *teaching* was not doctrine, but as i[illegible] 28, moral and spiritual instructio[illegible] Titus i. 9 Revised Version. *Com*[illegible] two meanings; neither has any ref[illegible] Lord's Supper. In 2 Cor. vi. 14 it [illegible] lowship, but verse 44 shows that it [illegible] as in Rom. xv. 26, where the same [illegible] lated *contribution*, the giving of a[illegible] tributing to the expenses of the [illegible] *breaking of bread* is by some comm[illegible] derstood as the common meal (ma[illegible] by circumstances) which precede[illegible] Supper, afterward called the *aga*[illegible] it is understood as the Lord's S[illegible] *The prayers* are the ritual, doub[illegible] which they were accustomed in th[illegible] modified to suit the new needs. A[illegible] acteristics showed marked fruits o[illegible] for all of them were contrary to [illegible] nature. To accept the teachings o[illegible] men, to yield that distinctive mark o[illegible] favor which wealth implied to a Jew, t[illegible] new ordinances and a new ritual, these [illegible] slight tests of the reality of the new li[illegible]

VERSE 43. These *wonders and signs* a[illegible] ed to by Mark (xvi. 20). The *fear* w[illegible] awe as Peter felt (Luke v. 8). The w[illegible] testifies to the broad and deep impress[illegible] duced by these events.

VERSES 44, 45. The introduction to o[illegible] son on Acts v. 1-11 will afford a better [illegible] tunity than the present for considering t[illegible] ture and authority of the community of g[illegible] here referred to except so far as referenc[illegible] made to it in verse 42. It was the natural [illegible] pression of Christian fellowship under exis[illegible] circumstances.

VERSE 46. It is evident that as yet they [illegible] no thought of breaking with the national [illegible] ligion, though they doubtless did expect to [illegible] gradually modified [illegible] learned. The temple, however, would [illegible] the centre of union; *that* was fixed. The daily service is here shown to [illegible] of Christ's kingdom, and in propor[illegible] exigencies of civilized life make family [illegible] increasingly difficult, and the conditi[illegible] living of the great masses make privat[illegible] tion almost impossible, does the impor[illegible] an open church and a daily public service of worship become more evident. [illegible] worship of these early Christians was dail[illegible] the temple; and *in the house they broke the*[illegible] of a Christian hospitality, which was a[illegible] part of their religion. With exultation a[illegible] singleness of heart (Col. iii. 22), with no j[illegible] or shyness between rich and poor, th[illegible] hospitality was given and received.

VERSE 47. The Roman [illegible] ian, Tacitus, who wrote within twenty y[illegible] of this time, corroborates the testimony [illegible] verse, that "Christianity rose again fro[illegible] that seemed to be its grave, at the very spo[illegible] re, and at the very moment when the cru[illegible] had apparently extinguished it foreve[illegible] characteristic of a pure Church is th[illegible] *Lord* is active in it, and that its increase [illegible] tant. "Daily . . . have the saved str[illegible] through the strait gate into life, and no[illegible] multitude whom no man can number inhabit [illegible] mansions of the Father's house."

Christian E[illegible]

By Rev. S. W[illegible]

The chief object of a [illegible] meeting is *prayer*. When, howe[illegible] a meeting, there are ten songs a[illegible] its object is not attained; were [illegible] there are as many or more song[illegible] prayer. The Prayer meeting C[illegible] should endeavor to make this meeting a [illegible] indeed. The singing and verse [illegible] remarks are important, but the chief [illegible] this meeting is prayer and the [illegible] its members *how to pray*. Let there [illegible] the meeting when it shall be ex[illegible] all present shall offer at least a [illegible] And even a long pause may aid the prayer, while a song may dispel it. [illegible] that can take the place of [illegible]

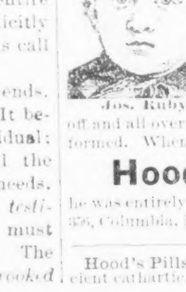
Daily Readings and [illegible] Topic.

July 11. What is the Wo[illegible]
12. When to Work.
13. The Way to Wo[illegible]
14. Opportunities [illegible]
15. Work made Ma[illegible]
16. Great Reward.
17. Topic. Work [illegible] Corinthians 9:19-[illegible] (Tempera[illegible]

The Secretary of [illegible] once said that he was ac[illegible] the

Large as [illegible] llar

Were the scrofula sores [illegible] and disgusting. They were [illegible]



Jos. Ruby

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he was entirely free from s[illegible] 356, Columbia, Pennsylvania

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hands of outgoing missionaries a manual of instructions for their work, and that was a copy of the Acts of the Apostles. Mr. Hammond, the children's evangelist, told the writer that he read in the Acts that "They *so* spoke that multitudes were converted," and sought to find out what this so speaking was, and to imitate it.

If we would learn *how to work* for the salvation of others, we have only to follow the directions of Christ and to use His methods and those of the Apostles and others who have been most successful in this blessed work. We must study the methods of the Holy Spirit on the day of Pentecost, and throughout the Acts, and through Paul as recorded in his Epistles. Pentecost was preceded by a long continued season of prayer, in answer to which the Holy Spirit was poured out with marvelous power. This was according to the prophecy of Joel, who foretold how God would pour out of His Spirit on all flesh, and men would preach and wonders would be wrought, and it would come to pass that whosoever should call upon the name of the Lord should be saved.

The coming of the Spirit wrought a great change in Peter and the other Apostles. The preacher and teacher and leader must first be filled with the Spirit before they are prepared to win souls. A baptism from on high gives those who receive it a new insight into the truth and a power of utterance so as to produce conviction; and conviction leads to repentance.

In a great religious awakening, the steps are prayer, preaching, exhortation, meetings for inquiry, followed by joyful hope and confession of faith in Christ. Thus believers are edified and brought into sweet communion with one another, as they meet for prayer and praise and to celebrate the Lord's Supper. There they distribute to the needs of the poor disciples, and the whole Christian community, infused with such mutual tenderness, is filled with joy and gladness.

This second chapter of Acts needs to be carefully studied by all who would promote revivals or work in them, for it reveals the method of the Holy Spirit working in and through the Church, as He will continue to work until the end.

The young man who would be a worker for his Master, must know his Bible and must be filled with the Spirit. There is great force in Finney's expression, "Holy Ghost power," for that is a power which no talent, or genius, or learning can give; it comes from God; and to it was due the success of Finney, and in other times, of Moody.

Better than these, however, is the example of the Apostle Paul who stands next to the [illegible] ter himself as the great teacher, who, [illegible] gh he accounted himself the "chief of sin[illegible]" became the instrument of saving a mul[illegible] of others. His chief method was that of [illegible] ing, and his one theme, "Christ, and Him [illegible] d." His Gospel was "the power of God [illegible] lvation." He saw the righteousness of [illegible] and the terrible danger of sin, so that [illegible] "beside himself" in preaching Christ. [illegible] ambassador he besought men to be rec[illegible] to God. Whatever his method, Christ [illegible] nd in all. And to save men, he became [illegible] ant for Christ's sake. Like the Mora[illegible] ionary who sold himself as a slave to [illegible] s, so Paul became a bond servant of [illegible] save as many as possible. In all his [illegible] got himself, thinking only of Christ [illegible] fellow men, for whom he gladly [illegible] d endured and suffered, and gloried [illegible] Paul's method was to put himself [illegible] pathy with [illegible] This required [illegible] interest in individuals and a study of each case.

A great deal of our work for souls bears no fruit because it is too general. It is the hand to hand work that is the most effective. "He that winneth souls is wise." The secret is in the winning. One wins where another repels. President Hopkins used to say "Wisdom is the use of the best means for the best ends." One must first win to himself, that is, inspire confidence, before he can win to Christ. Christ became a man to win men, and one must become a brother man to reach men. The Apostles were to be "fishers of men." Not every one can catch fish. Nothing but a tender love for those that are without will melt them and win them. This personal affection, this warmth of love, will cover all defects.

As Paul forgot self, so he denied self, giving up things lawful for him, lest his free use of what was lawful for him but dangerous to others, might be perverted to their ruin.

The methods will need to be different for different classes, but the Spirit will be one. And one must not be too fastidious about means, especially if they are blessed by the Spirit of God. The Salvation Army methods may not be wise for all, but they are effectual for some. A little child may lead where the wise will fail. He who goes in Christ's name and strength and Spirit will be blest. And let no one be afraid of men in doing his duty. If one has himself been inconsistent and unfaithful, let him first humbly confess it, and he will have removed all hindrances.

There is too much work for temperance and other reforms which is like "beating the air, firing at random. Paul did not so fight. It is easy to work for men in the mass, but men are to be converted and saved *one by one*, and though this may seem to be slow work, let us remember that he who saveth a sinner (even one sinner) from the error of his ways, shall save a soul from death and hide a multitude of sins.

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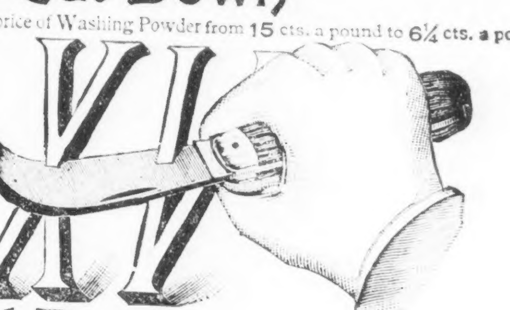

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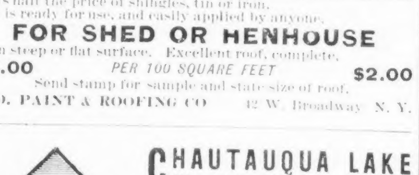

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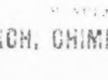

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The Evangelist.

THURSDAY, JULY 7, 1892.

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HOLDING THE FORT.

On the principle that nobody can talk about farming so intelligently as a practical farmer; or about war as a soldier who has himself seen service in the field; so no one can talk about pastoral work so well as a pastor, nor about work in a city, and in a down-town church, as one who has himself borne the burden and heat of the day in that very peculiar and most trying field of labor. Among the latter is the Spring-street Church of this city, which was planted near the beginning of this century, and for two generations was one of its most useful churches. After that it began to feel the effect of the up town movement which has depleted so many of our churches, and there was at one time talk of giving it up and merging it in the Thirteenth-street Church, under the care of Dr. Burchard. But the late Dr. James D. Wilson, then a young man, came to the rescue, and by his zeal and activity infused into it a new life. He was ably succeeded by Dr. Aikman, now of Atlantic City, and he by Dr. Moment, of Brooklyn. On the removal of the latter, the question was again raised of giving up the church. It had now lived its full threescore years and ten, and some thought that it had reached the limit of its usefulness, and should be gathered to its fathers.

But it was once more saved by its pastor, a young man, who, if he had been one given to discouragement, would soon have had nothing to do but to perform the funeral rites with decent respect to the memory of the past, and lay the venerable relic in the grave with becoming dignity. But strange to say, being full of life himself, he thought that the church also might live, and began his work accordingly, with what success appears in a sermon on our second page, wherein he tells with the utmost modesty, and yet with literal truth, the method of its preservation in full vigor. It is a wonderful story. The work was done by no outside help, for he had no rich friends, no financial backing, nothing whatever but his own brave heart, made strong by faith in God. With this as his inspiration, he soon infused his own spirit into the young hearts that gathered round him, and by the natural process of growth, the few have become many, until the "Old Spring-street Church" is as truly independent as the richest uptown church in New York. It asks no help from without. The young men who compose the congregation would feel insulted by the offer of anybody to pay their church expenses; as soon would they expect their house rent to be paid by contributions. This absolute independence has given them a self-respect and manliness that they would have in no other way. In thus "holding the fort" Mr. Halsey has done what Dr. Headley has done in another field on the West Side of the city. They have proved that it is possible for churches in this city that are *not* in fashionable locations, to live and grow strong. All honor to them for their noble work! May other pastors and other churches be stimulated by their example to go and do likewise!

THEODORE WOOLSEY DWIGHT, D.D.

Few figures will be missed from the society of this city and State more than that of Professor Dwight, who died last week at his summer home in Clinton. For more than thirty years he has been moulding the minds of the young men who had chosen the law as their profession. He was a born teacher, as Arnold was; he gave to his students not only a knowledge of law, but a high ideal of the moral character which their profession required. His own personality, far more than their text books, showed them what it is that a noble profession requires of its followers, what it is that the country has a right to expect of men who have dedicated their lives to the maintenance of justice, which is at the very foundation of society.

For more than thirty years the plan and method which he formulated and adopted were recognized as those best adapted for the making of lawyers. If, in the later days, there have been those who believed that the new time demanded a new and improved method, it is not surprising that one like Professor Dwight was slow to recognize the necessity, nor that many who were not merely conservative by virtue of years, but fully awake to the merits of the whole question, believed with him that the new methods were not called for, nor were better than the old. The new law school which he founded in this city a year or two ago, was in fact the old school so long a part of Columbia College, and many who were not personal followers of Professor Dwight felt that "the old was better." It is very certain that this school will grievously miss his inspiring presence, but there is so evident a need for it, in the rapid growth of our city, that there cannot be a doubt that the work he so well founded will still go on, and will long preserve his honored name.

THE NEW SECRETARY OF STATE.

President Harrison has won the commendation even of his political opponents by the admirable selections which he has made for the highest positions within his gift, such as Judges of the Supreme Court of the United States, and other Federal courts; foreign Ministers, etc., etc. This excellent discernment in the choice of men has again been manifested in the selection of the Hon. John W. Foster for the post of Secretary of State, made vacant by the resignation of Mr. Blaine. Mr. Foster is so modest by nature, so unassuming in manner, and so free from pretension, that only those who are intimate with him know his real worth. But it is doubtful if we have in the country a man more familiar with our relations to foreign powers. He has spent many years of his life abroad, representing the United States in Mexico, in Russia and in Spain; he speaks several foreign languages, and is a master of the whole art of diplomacy. He is withal so just and upright in every thought and purpose, that while seeking the best interests of his own country, he would do no injustice to others. This inspires that confidence in those with whom he negotiates that is the greatest security for a right understanding, for conciliation and for peace. Nor need we be ashamed to confess that our own confidence is increased, and made more absolute, by the fact that he is the model of a Christian gentleman, an elder in the Presbyterian Church (as President Harrison is also) and one of the main supports of our friend Dr. Bartlett in the great New York-avenue Church in Washington.

We observe that the appointment has compelled the praise of those who are not predisposed to commend what is done by our Republican President. Thus the Evening Post of this city comments as follows:

The appointment of John W. Foster of Indiana as Secretary of State is entirely creditable to the President. With the advantage of considerable diplomatic experience and of unusual familiarity with most of the questions now pending in the State Department, the new Secretary is probably better fitted than any one who could be named to fill out the term of this administration; and if President Harrison is reelected, to continue in the State Department. It has been alleged against him that he is disqualified for the office by the "entangling alliances" he has formed with the governments of other countries in the shape of legal retainers accepted from them. This seems to mean that acquaintance with diplomatic usage and with the most important questions to come before the State Department is really a bad thing in a Secretary, who, on this theory, would be much better fitted for his office if he knew nothing of its duties. If Mr. Foster is a man of common honesty, which we have never heard questioned, the fact that he has been counsel to foreign governments will not have the slightest effect upon his official conduct.

With this the Springfield Republican, one of the leading papers of New England, expresses its hearty concurrence:

In selecting John W. Foster to succeed James G. Blaine at the head of the State Department, President Harrison has made an admirable choice, better, indeed, when viewed from the sensible business standpoint, than would have been secured had Mr. Depew accepted his call to that post. Mr. Foster is probably the best trained diplomat in the United States, and he has been the moving spirit for years in all the important negotiations conducted by our State Department with other governments. He was for some years our Minister to Mexico and afterward in Russia, and since the beginning of the Harrison administration he has represented the State Department in establishing reciprocity treaties with foreign nations. His achievement in formulating the Spanish-American treaty will be remembered, he had much to do with framing the reciprocity treaties with the South American republics, and of late he has been giving his attention to the American side of the Behring Sea arbitration. This is one of those cases where the man who has done the work is to have the recognition that he has earned.

SATISFIED EITHER WAY—THEY ARE ALL PRESBYTERIANS.

Few Southern writers are better known than the brilliant journalist who for a series of years wrote for the Atlanta Constitution over the name of "Bill Arp." Though many of his papers are of an amusing character, he is a grave Presbyterian and a reader of THE EVANGELIST! What more could be said in his praise? In a recent letter he expresses himself as in a serene mood of mind about the Presidential election. Thus: "I am too old to worry about politics, and it is a comfort to know that all the four candidates [Harrison and Reid, Cleveland and Stevenson] are Presbyterians, and the doctrine of election will be confirmed!"

The annual report which the retiring President of Cornell, Dr. Adams, presented to the Trustees last month, though it does not go into the matter of his resignation, enables one to read between the lines and to see that the difficulty was with regard to power in the appointment of professors and instructors. The rule which Alexander Hamilton laid down as essential to successful administration, "That one man of discernment is better fitted to analyze and estimate the peculiar qualities adapted to particular offices than a body of men of equal or perhaps even superior attainments," is the rule which has obtained, not only in our Federal Government, but in most of our higher institutions of learning. It was in force in Cornell when Dr. Adams entered upon the office of President, and under it he recommended to the Board of Trustees the appointment of Professors Schurman, Wheeler, Andrews, Nichols, Bailey, Hutchins, Collins, and Burdick, the only men brought to the institution during that period, and given the position of full professor.

Three years ago, however, the Board of Trustees passed a resolution, that thereafter no appointments to full professorships should be made except on the nomination of the President and all the full professors in the University. "This action," Dr. Adams says, "was taken at a time when several very important questions relating to new appointments and the reorganization of departments were under consideration. The nominating function of the President was thus transferred to a body made up of the President and about forty professors." The difficulties of this method were such that it was modified after two years of trial, but though the present method is less objectionable than that which preceded it, Dr. Adams felt himself constrained to put on record his impression that as a working method it is still unwieldy and unsatisfactory. He gives his reasons in some detail, and with so much apparent reason, that the public will await with interest the workings of this method under his successor.

The admirable energy shown by General Porter in the matter of the Grant Monument Fund is especially to be commended as having furnished a means of expression for the actually existing sentiment with regard to General Grant. The $20,000 surplus which the treasurer now reports does not testify to any new and sudden enthusiasm. The deep respect and love in which the hero's memory was held only waited for its expression for just the encouragement which General Porter knew how to offer.

FOURTH OF JULY CELEBRATIONS.

So long as human nature continues to be what it is, so long will hero-worship, that is, the examples of great men, be a more powerful influence than abstract truth. Therefore the keepers of the public morals do wisely when they make use of every opportunity which occurs to arouse in the public mind an enthusiasm for the men whose lives embodied the great principles on which our national life is built. Such opportunities, fortunately, are scattered throughout the year, by the recurrence of our national holidays.

Not that our people are much given to philosophizing on these occasions. A holiday is, for the most part, held to be a time for putting away thought, not for courting it, and there are special reasons why American holidays do not mean much to the mass of the American people, especially in large communities, foreign-born or foreign-bred as the majority of them may be. Time was when American children drew in veneration for the name of Washington with their mother's milk, and the names of Franklin and Hamilton and Jefferson and Adams were as familiar and as revered as those of the minister or the schoolmaster; the great principles which these names illustrate, were part of the fibre of every American heart. But the case is altered now. Not all American citizens were born American children; great numbers of them have no knowledge of American history, nor any interest in the great names in which American principles are embodied. Another people has arisen who know not Joseph, and who have no traditions of the past to hold them true to the ideal of American national life. All the great teachings of our history are to them simply non existent, and hence, when they become naturalized, they have little idea what it is to be citizens; and their children, as they grow up, are as explorers in an unknown country, without map or guide.

These are reasons why the most should be made of our national festivals in the direct line of keeping alive our national principles, and it is a happy circumstance that our public schools have become awake to the fact, and are making the exercises of the day before each national holiday point especially to that day. It is a happy circumstance, too, that many of our country towns are going back to the "good old way" of celebrating the "Glorious Fourth:" the parade and the reading of the Declaration of Independence and the oration by some genius local or imported. Even the spread-eagleism which generally characterizes such effusions, is not without its value in rekindling the fire of patriotism, which is apt to be pretty deeply buried under the ashes of commonplace self-seeking.

The trouble with Fourth of July orations, as with other public speeches, is that they are apt to deal in "glittering generalities," and [illegible] no definite point that can leave a lasting impression. It is well enough to expound and [illegible] great principles, but it is far better to [illegible] them as manifested in a life. A Fourth [illegible] oration which tells something of the men who signed the Declaration of Independence, [illegible] they were and what they did for their country; which singles out one or another [illegible] for especial description; will produce [illegible] which will remain long after all the [illegible] eloquence of the oration has passed into [illegible]ness. "Until time shall be no more," [illegible] Brougham has said, "will a test of the [illegible] which our race has made be derived [illegible] veneration paid to the name of Washington." Reverence is one of the noblest [illegible] human character; to the best and [illegible] to-day, it is much that such men as Washington and Lincoln and Grant have lived and died, and the best achievement of an orator is to build up in the minds of his hearers that reverence for a noble name which impels to the effort to live a life, which humble though it may be, shall contain some element of nobility.

In this work of building up the character by the examples of noble lives, the pulpit should have a prominent place, and it is a fortunate thing when, as in the present year, many of the great holidays are immediately preceded by Sunday, and the principles or the men they commemorate make the subject of many of the sermons of that day. Where the subject is the men rather than the principles, or the men as illustrating the principles, so much the better. Nearly a century and a half ago, in 1755, shortly after Braddock's defeat, the Rev. Samuel Davies, "the most brilliant pulpit orator produced in the colonial time south of New England," preached a sermon in which he said, "I may point out to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." Who shall say that this sermon counted for nothing in the character of the men who eleven years later signed the Declaration of Independence? Who can doubt that the young men, of whatever station, who thus for the first time heard of the gallant doings of "that heroic youth," did feel their blood stirred and their souls grow strong; and were thus, in some degree, made more fit for the long and bitter ordeal that lay before them? The Psalm of Life has become hackneyed, but it is just as true now as when Longfellow wrote, that we are inspired by the lives of great men to some effort to "make our lives sublime."

REV. SAMUEL T. CARTER:

My Dear Brother: I do not quite understand your article in THE EVANGELIST of June 30th. Do you not believe that the "inspired Word as it came from God is without error"? Would you receive and welcome into the Christian ministry one who did not accept the statement that the "inspired Word as it came from God is without error"? The human interpretation of that "Word" may be largely at fault, but I cannot believe that the "Word" coming from God is any other than strictly and literally true; absolutely so. *The thing is, to get the "Word as it came from God."* The illustrations you give do not seem to me to be in point. The "bread and fish" of the miracle are given without specifying the material of the one, or the particular kind of the other. The Bible does not tell us who made the seamless coat of our Lord, nor does it specify as to the "Judas rope" or the sacramental cup.

I do not believe in insistence upon such matters as these, as a *sine qua non* to correct theology, but I would insist upon *the absolute verity of words coming from God.* And yet, I will not be bound by the speculations of any man or any school of men as to mere construction or interpretation, for the simple reason that they do not come from God. Following in the wake of your illustrations, one would plunge into all sorts of absurdities.

Fraternally yours, FRANCIS B. WHEELER.

POUGHKEEPSIE, N. Y., June 30, 1892.

The University of Dublin is about to hold its tercentenary celebration. The occasion will bring together scholars of distinction from all countries. Prof. Briggs is among those specially invited from this side.

HOW IT IS IN THE FREE CHURCH OF SCOTLAND.

Our readers who keep the run of ecclesiastical affairs abroad, are aware that there has been for some time in Scotland, as in this country, a struggle for larger liberty in certain minor points. But conservative as the Scots are by nature and by tradition, many cling to the forms and phrases handed down to them from former generations, and look upon the slightest change in the old Confession as shaking the very foundations of the Christian faith. On the other hand, there has been a large party in earnest for a little more freedom, but who, in the spirit of conciliation, have tried to move softly, so as not to awaken the fears, or even to disturb the associations, of those whom they greatly respect and love. Accordingly, they have not attempted, as we have, a Revision of the Confession, but propose to let it stand precisely as it is, as a venerable monument of the past. At the same time, they propose to soften its more rigid features, by what they term "A Declaratory Act," which is intended to interpret the ancient creed in a way to permit a larger liberty than has been enjoyed before. The subject came up in the late Assembly, when Dr. Rainy, who is perhaps the leading man in the Free Church of Scotland, urged this method of modifying the terms of subscription to the Confession of Faith in a speech of great ability, and which was yet most conciliatory in tone. But in spite of his soft words and winning manner, the old Scottish spirit showed itself in a sturdy resistance. The opposition came chiefly from the delegates from the Highlands, who are strict believers, and have little or no faith in the ability of any of their contemporaries to state their faith in better terms than it has been stated for them these hundreds of years: and [illegible] ability were present, they are yet [illegible] it may be of the orthodoxy, or even [illegible] of their revising brethren! They [illegible] Revision here in America, and upon [illegible]tory Act in Scotland, as sure indi[illegible] decadence from the path of the Fa[illegible] in spite of their opposition the [illegible] carried in a full house by a major[illegible]

[illegible] Scotch are not good at surrendering. [illegible] of battle they never know when [illegible]ten; and so in the Church as in [illegible] propose to keep up the contest. [illegible] give themselves time for their [illegible]. Hardly had the Assembly ad[illegible] all the elements of opposition [illegible] together at Inverness, the chief city [illegible] and under the leadership of a few [illegible] Highland pastors, a resolution was [illegible] the effect that the General Assem[illegible], by passing the Declaratory Act, has [illegible] decided step in the direction of imper[illegible] interests of divine truth, and of in[illegible] upon the doctrinal constitution of the [illegible] Church as set forth in its authoritative [illegible]ls."

[illegible] further resolved (says The Scotsman) [illegible] a statement for the information of [illegible] Church courts, and the meeting appointed [illegible] committee to revise this statement, which [illegible] be submitted to the inferior Church [illegible] to which it is to be communicated, in [illegible] that it may be engrossed upon the records, to safeguard their position in view of future action which it may be deemed proper to [illegible]t."

[illegible]ere was an evening session, at which reso[illegible]ons were adopted setting forth the doctrinal [illegible]nds on which these brethren, who call [illegible]selves "Constitutionalists," propose to [illegible] their position, in opposing the Declara[illegible] [illegible] regard the latter as a de[illegible] [illegible]ation upon the doctrinal constitu[illegible] [illegible] Free Church. They do not go the [illegible] asserting that the Act is an actual [illegible] constitution. That, however, is [illegible] that will have to be determined if these [illegible] do not relent. The opinions of these [illegible] Highlanders, is thus interpreted in The Scotsman:

If the [illegible] constitution has been violated the question [illegible] according to the Inverness Conference [illegible] be, not whether they [illegible] secede, but whether they are not themselves the Free Church. The grievances of the Constitutionalists have long been accumulating. They began with the introduction of organs and hymns. They have culminated in this Declaratory Act, which is regarded as not only striking a blow at the pure doctrines of Calvinism, but as opening a free door for the admission of Voluntaries into the ministry. The Free Church majority, under the leadership of Principal Rainy and the teaching of certain Professors, have become a body of Voluntaries and Rationalists; and as, according to Dr. Balfour and other speakers at Inverness, Voluntaryism or religious equality is practical atheism, it is not to be wondered at that the Constitutionalists are resolved to "put their backs to the walls of everlasting truth," and fight out the battle to the bitter end.

FROM MR. MOODY.

To the Editor of The Evangelist:—

My Dear [illegible] Our countryman, Dr. Arthur T. Pierson, made a remarkable impression on this side [of the] Atlantic, more than fulfilling Mr. S[purgeon]'s anticipations. Dr. Pentecost has al[so been] more than well received on his return [from In]dia, by the congregation of the late D[onal]d Fraser, and by the large audiences [to whom] he has spoken of his experiences in [India. O]n the other hand, we in the United S[tates ha]ve been greatly helped by brethren f[rom Grea]t Britain, the visits of Rev. John Mc[Neill, Rev.] F. B. Meyer, and the Rev. John Smi[th of Edin]burgh last year will be long remembe[red.]

I have [illegible] in letting my friends know that I ha[ve prevail]ed on Mr. Meyer to pay another vi[sit to Nort]hfield. He expects to sail [illegible] arriving about August 6th, in time [illegible] in the closing days of the conventi[on, and wi]ll continue until the 20th of August [illegible] Bible readings after the greater [illegible] closed. I hope this may induce [illegible] long their stay. Mr. Meyer is becom[ing well k]nown to large numbers of readers [illegible] through his expositions and devotion[al books w]hich are obtaining a large circulati[on here as] well as here.

[illegible] truly, D. L. MOODY.

We a[illegible] the British Weekly of June 23rd, re[illegible] Pierson's future relations with th[illegible] it:

Dr. P[illegible] of his closing sermons at the Me[tropolitan Ta]bernacle on Sunday, when there w[illegible] audiences. His services have been in [illegible] marked degree successful, and there is [illegible] that he should return, although [illegible] Mr. Spurgeon's health permit, he [illegible] be heartily supported as pastor [illegible] with a frankness and manlines[s that does] him much credit, has, we believe [illegible] deacons that he cannot see his [way to] the pulpit permanently—first, [because he is n]ot a Baptist, and at present ha[s no thought] of being one; next, because, [illegible] become convinced of the truth [illegible] views, his moral influence would [illegible] weakened by the suspicion [illegible] would give rise to; third, because [illegible] this country does not suit hi[s wife's health, an]d his aged mother is still [in Ame]rica, the country of his friends [illegible] of his labors. We understa[nd that each] of these reasons is generally [illegible] an exceptionally trying period [illegible] has achieved remarkable success [illegible] with him the esteem and good [will of the Taber]nacle congregation and all wit[h whom he has] come in contact.

OUR MILLIONAIRES—A PLEA FOR THE RICH.

[THE EVANGELIST is constantly making its pleas for the poor, for whom it has the greatest sympathy. It may occur to some of our readers that it would be but common fairness to admit once in awhile a plea for *the rich.* For that reason we give place to the following, in which the writer argues that the great fortunes which have been accumulated within the past few years are for the general good; that large capital furnishes the means for public enterprises which could not otherwise be achieved; that in this way the money is scattered, and keeps the wheels of industry moving, and promotes the interests of all classes and conditions of men.

This is one side of a great question. Of course there is a great deal of force in this reasoning. And yet, in spite of it all, it seems to us that the enormous accumulations which we see in our cities involve a public danger; that they lead to pride and luxury on the part of the rich, and to envy and hatred on the part of the poor. Of course the danger may be averted by constant kindness and humanity on the part of the rich, but such consideration is not to be always expected; the tendency is the other way; and thus is constantly widened the gulf between the two extremes of wealth and poverty. The ideal of a perfect society is that in which there are hundreds and thousands, yes, and, in a country like ours, *millions* of *small* fortunes, shown by comfortable homes, by neatly dressed children, by schools and churches, which show that that general equality of which we boast is not only in name. With this caution, we give place to the following plea for the rich. —ED. EVAN.]

What shall we do with our millionaires? They are coming to be regarded as a menace to society, and as endangering our country's future. Mr. Gladstone so regards them, also Mr. Ingalls. Ignatius Donnelly, the leader of the Farmers' Alliance, depicts the ruin they are about to bring upon us, in his book entitled "Cæsar's Column." Mr. John G. Shearman says in The Forum, November, 1889: "One-seventieth part of the population own two-thirds of the wealth of our country. The United States of America are practically owned by 250,000 persons, constituting less than one in sixty of its adult male population. Concentration will continue to go on at a tremendous pace. Within thirty years the present method of taxation" (tariff?) "being continued, the United States of America will be substantially owned by less than 50,000 persons, constituting less than one in 500 of the adult male population." Bellamy's New Nation says of the Astor baby born heir to $150,000,000: "When this baby is twenty-one years old, the $150,000,000 has doubled twice and is $600,000,000. Then an army of 80,000 men must work to pay this interest." The Chicago Bar has petitioned the Illinois Legislature to enact a law forbidding the millionaires to bequeath more than $500,000 to any one child or legatee.

The rise and rapid growth of socialism is a protest against the millionaires and the supposed tendency to the concentration of wealth, and the anarchist makes his protest against them and our economic system with dynamite. There is an extensive socialistic literature, and the subject is receiving large attention in all the public prints and in conventions, and is getting into politics and into the legislation of the country. The great labor organizations and Farmers' Alliances are produced by what is regarded as an unfair distribution of wealth. Strikes and [illegible] at the plutocrats. [illegible] Bryce points out the serious danger to our country from the conflict between labor and capital. [illegible] tendencies are dangerous. The [illegible] between the enormous wealth of [illegible] and the deep poverty of the [illegible] is not only felt to be [illegible] but dangerous, and it produces the feeling that there is involved injustice somewhere, and there is widespread and growing discontent.

[illegible], the fear of impending disaster arising from these great fortunes well founded, or [illegible] of sensational writers, misguided socialists and shrewd politicians? No subject has been written and talked about so much, and with less intelligence and reason.

1. Let us notice a few points which may be worth considering. When told so definitely how many millionaires there are in the country, and just how many millions individuals are worth, and the exact percentage of the country's wealth which they aggregate, we take such statements *cum grano salis*—as mere estimates, guesswork, and often wild at that. There are no attainable data on which to base more than a vague estimate or guess. It is a subject the census never investigates. The assessors' books furnish but meagre evidence. The public estimates of individual wealth are generally falsified and proved gross exaggerations when estates are settled up after death. The value of property, real estate, stocks and bonds, is constantly changing, going up and down, and often disappears entirely. Estates are constantly being broken up by failures and divided up at death. It is the policy of our laws to divide up and distribute property as widely as possible.

2. The opportunity and possibility of accumulating these large fortunes is not a permanent factor in our country's history. We are in a "New World" which is just now in process of rapid development. We are opening and settling up vast and fertile territories, discovering rich mines, building towns and cities, railroads and manufactories, and population is pouring in from all parts of the world. Real estate in the country and cities rapidly appreciates, and great fortunes are quickly made by new appliances, inventions and discoveries. These opportunities no longer exist in the old countries and cannot continue very long here. The new lands will all be taken up, cities will grow less rapidly, the railroads have been built, the mines exhausted, and the products of the country will have to be divided among a dense population. Fifty thousand people will never own this country. The certain tendency is to dispersion instead of concentration. The financial progress of the laboring classes is proportionally more rapid than of the wealthy classes.

3. The great fortunes of the millionaires are not the unmitigated evil and danger so constantly declared. The industry and economy which accumulates a fortune is more useful to the country than the shiftlessness and prodigality which only consumes and wastes. It is with these saved fortunes that railroads, steamboats, manufactories, towns and cities have been built. It is with these that all development and progress have been made, and the condition of the entire population so immensely improved. Rich men do not bury their wealth. It goes into business and makes more wealth and improvements, and is constantly lifting the condition of all the people. But for this saved wealth of these millionaires we should still be in a state of barbarism.

With their financiering ability and hard work and millions, they furnish labor and wages for a large army of people who cannot successfully plan and carry on business for themselves. Every army must have its officers, qualified by nature and education for leadership. Without them defeat is certain. It is poor policy for the private to shoot his officer, and just as poor for a laborer to fight the captains of industry. Many of our millionaires (not all) are men of large benevolence. The Colleges, Hospitals, Homes and Religious Institutions are largely endowed by them. Their gifts flow through all the channels of charity. They might give more, but are worthy of commendation for what they have given and are giving.

But who gets the use and benefit of these great fortunes? "The owner of course," almost everybody would say without a moment's hesitation. "The law fences his estate in for him and keeps everybody else off from it. It gives it to the individual owner for his exclusive use and benefit. A single individual has $100,000,000, and the law fences it in for him and prevents a single one of the starving multitude from touching a farthing of it, or enjoying a farthing of the income." Such is the almost universal belief. But nothing could be farther from the truth. The millionaire gets, and can get, but a mere trifle of the income of his vast estate. The public gets nearly all the rents and profits in every case and all the time. It is impossible for the owner ever to get more than a living out of it. No law or government can give him more. He may have a little more expensive and unhealthy food, better clothes, higher style and more spending money, but the real difference in the cost and enjoyment of his living does not after all differ so widely from that of the laborer. And all but the actual cost of his living the public gets from the income of his estate. The public is the chief beneficiary of his labor, skill and millions. The public is debtor a hundred times more to the millionaire than to the shiftless spendthrift.

Mr. Gould is perhaps the most famous millionaire in the country, and supposed by some to be the richest and most dangerous of the lot. Who is getting the benefit of his vast estate? He works hard, manages skilfully, and gets a somewhat luxurious living, and the public gets all the remaining income and profit. His $100,000,000, more or less, are supposed to be chiefly in railroads and telegraphs. They largely increase the value of every farm, every bushel of grain, every animal, every dollar's worth of property in all the territory through which they pass. They help to build up towns and cities, and multiply many-fold the value of all the property in them. They furnish profitable employment to an army of laborers. They make new business, and make old business more profitable. They reduce the cost of provisions on the seaboard and of manufactured goods in the West. The dividends which Mr. Gould receives are a bagatelle compared with the profits accruing to the public from his millions and financiering skill and work. And the dividends he receives he does not bury in the ground, but puts them into new works, the main profits of which go again to the public.

No matter how greedy, selfish or miserly our millionaires may be, they cannot make money for themselves without making a hundred times more for the public. No matter how extravagant, they can use in their own living but a mere trifle of the income of their millions, and all the rest sooner or later, in one way or another, goes to the public benefit. And when they leave the world they do not take their estates with them. What they have accumulated and put into permanent improvements remains for the good of those coming after. Surely our millionaires are not the worst and most dangerous classes of men. The more of them the better—the better for the laboring classes, the better for the whole country. H. T. F.

THE PEOPLE'S PARTY.

The Farmer's Alliance, which made some notable gains a year or two since, especially in the West and South, has now consolidated itself into a third party, which is to fight under the name of the People. With much that is good in its general principles, many who are deeply interested in whatever can be for the good of the people will think its theories too vague and impracticable. This is the opinion of Judge Gresham, who was invited to be its candidate for the Presidency. He does not believe in the "sub-treasury scheme," and will not accept a nomination although he is in sympathy with much that the party stands for. This is the feeling of many earnest men and women who recognize the industrial situation as one that involves great problems, and that it must before long command a far more careful consideration than it has yet received from either party. That is one of the questions that looms in the future, but in all matters involving so much, the country should move with the greatest caution. Any sudden upturning of old conditions would be a rash step that would be likely to do more harm than good.

The Rev. J. Wilbur Chapman, D.D., pastor of Bethany Presbyterian Church, Philadelphia, Pa., has accepted invitations to preach and evangelize at Erie, Pa., Reading, Pa., Perth Amboy, N. J., Boonton, N. J., and Bridgewater, Mass. He has also invitations from Cincinnati, Cleveland, Troy, and it may be other places. The prospect is that his vacation will be pretty fully occupied. The home work in Bethany Church is meantime sure to be kept up to the normal standard of that great brotherhood. Dr. Chapman will be accompanied by Mr. and Mrs. J. J. Lowe, excellent singers.

MRS. MARY PAGE.

Mrs. Mary Page died at the residence of her son, William Harlan Page, No. 398 Grand, near Putnam Avenue, Brooklyn, on Monday last, of old age. She was in her ninety-second year, and was a remarkable woman of the New England type, of unusual vigor and unvarying health, having all her faculties very keen, except hearing, until within a few days of her passing away. Until twenty-three years ago, when she removed to this city to live with her son, her home had been at the place of her birth, the town of Branford, Conn. Some months since she was slightly indisposed, being attacked with pneumonia in a mild form. It is supposed, however, that this illness so seriously affected her that it really caused her death.

The funeral services were held at her late residence last Tuesday evening, and were largely attended. On Wednesday last her remains were taken to her native place, to be interred by the side of those of her husband, Andrew S. Page. Mrs. Page leaves four sons: one, Harvey Page, living in Texas; James Henry Page, living in Oregon; the other two in Brooklyn; also two daughters in Connecticut, and many grandchildren and great grandchildren. She was born April 6, 1810, has lived nearly all the present nineteenth century, being cognizant of most of its history. She saw General Lafayette as he passed through her native town during the early part of this century. Was very fond of THE EVANGELIST, and read it steadily for nearly a quarter of a century; especially delighted with her son's former pastor's articles, Dr. Cuyler, "Under the Catalpa."

She and her husband were a real father and mother in Israel, being identified with the old Congregational Church in Branford for nearly half a century, he having never missed but one communion service in forty years, and that just prior to his death. The promise of the Second Commandment has been fulfilled in their case. "God has shown mercy unto the thousands of them that love Him," and has been good unto their children of the third and fourth generations, who now represent them and "rise up to call them blessed."

THE PRAYING MAN OF LONG AGO.

Doubtless there are few who remember the Rev. Daniel Nash, the "praying man," whose life work for souls was done and ended long ago.

My parents were given to hospitality, and to none was it extended more cheerfully than to the ministers of the glad tidings. When Father Nash came to our village for some months of revival work, our house was his first home, and finding himself comfortably placed and most cordially welcome there, he remained during the winter of his arduous and often exhausting labors.

My impressions of him, though dating from childhood, were vivid and permanent. Plain in manner and exterior, he seemed more like a practical farmer than a professional man. But never in any other living being have I seen the light that irradiated the pale face and rugged features of this good man: the light of a pure, earnest soul, that, living in constant communion with the highest and holiest, brought back from the invisible world some rays of the divine.

The weapon of his spiritual warfare was prayer, always prayer. In the daily meetings there was little of exhortation, nothing of meaningless remark from the laymen who helped in the work, but ever the injunction, "Pray, brethren, pray," and his prayers and theirs, fervent and effectual, seemed to bring a blessing straight from heaven. When men met, the leading topic of which they spoke was the revival work. An influence, powerful, pervading, and irresistible, seemed to move the souls of old and young. The hardened, the sceptical, the indifferent, were conscious of a force stronger than their wills, their pride, or their hostility. The worldly-minded general, who had no reverence for the Sabbath; the cynical judge, who smiled contemptuously; the unbelieving physician, who "cared for none of these things," presently besought the prayers of Christians, and humbly confessing their sins, enrolled their names among the brethren so recently despised.

There was no apparent enthusiasm in the manner of Father Nash, no excitement in his methods, above all, nothing sensational. His aspect was that of a man earnestly conscious of the solemnity, the vital importance of his mission. But one impression of him was possible, and that was that the Spirit of God inspired his soul and prompted his words. In the meetings, a deep sense of the presence of God pervaded every mind.

In listening to some later evangelists, one sometimes feels a lack of genuineness, of sincerity, a doubt difficult to suppress, whether the preacher is truly one sent from God. With every disposition to be cordial and trustful, the idea of machinery behind the scenes will suggest itself, more's the pity that it should be so.

My bed room adjoined the apartment occupied by Father Nash, and the last sound that I used to hear before losing my consciousness in sleep, was his voice, pleading with God in prayer. Often awakening in the night, I heard him still crying in anguish of spirit for mercy upon [illegible]nful souls.

My father had, employed in his business and living in his house, a young nephew to whom all this religious fervor seemed foolishness. Even the ordinary family devotions were irksome to him, and he would gladly have absented [illegible]nself, but that the rudeness would have been [illegible] [illegible] present at the usual wor[illegible] [illegible]er breakfast, he did not consider it [illegible] of his attention. Proud of his splendid [illegible]al and mental gifts, he scorned to bend the knee, and while others knelt, would stand on one foot, with the other on the seat of the chair, one hand on the back of it and the other making use of his toothpick, the impersonation of lofty indifference.

One night I was awakened by the sound of Father Nash's voice praying, with an imploring persistence, even more earnest than usual. Some one was with him whom he had brought home from the evening meeting, some bowed and sorrowing soul for whom his spirit was deeply moved and who still refused to humble himself and accept salvation on the only terms possible. Long good Father Nash prayed, and then there was silence. It was but for a moment, and then a voice was heard, broken, anguished, contrite, in imploring accents beseeching God for pity and forgiveness. It was the voice of Cousin R. A moment more, and he was praying for *sinners*. He had forgotten himself, and already his heart was going out in compassion for others.

From that hour his motives, his aspirations, his impulses, and his activities were changed. Soon after Cousin R. went to New York, and for a while was in the house of Arthur Tappan and Company. Later, engaging in a wholesale commercial business, he, with his two partners, became an efficient promoter and worker in the church newly established of the Broadway Tabernacle. As a Christian man his life was filled with useful activity. Long ago he went to his rest in the joyful hope of a happy immortality.

Many years since, Father Nash ceased from his work. His life, like that of his divine Master, had been one of labor and of sorrow. But doubtless in the heaven of heavens, it has seemed brief, its trials inconsiderable, compared with the blessedness of meeting in the eternal mansions the ransomed ones, who by his prayers and admonitions were led out of the wilderness of Darkness into the kingdom of light. Will there ever be another Father Nash?

W.

DEATH OF A CHRISTIAN PATRIARCH.

Rev. Liaus W. Billington died in Scottsville, N. Y., June 25th, in his ninety first year. Mr. Billington was born at Orange, New Jersey, January 1, 1802. He united with the Presbyterian church at Ludlowville, N. Y., at eighteen. After preparatory studies he entered and graduated from Auburn Seminary, was licensed in August, 1829, and ordained February, 1830.

For fifty years Mr. Billington was in the active ministry of the Presbyterian Church of this State. His fields of labor and pastorates were Cohocton, Brighton, Starkey, Richmond, Scottsville, Fairport, Mendon, North Bergen, Barre Centre, and Allegany.

The latter place he went to in his seventieth year, remained there seven years, being greatly blessed in leading many influential men and women to Christ, and into His Church. At the close of his ministry he returned to spend the last eleven years of his life in Scottsville, where from 1811 to 1818 he had been the beloved pastor of the Presbyterian Church.

The funeral services were held in the church June 28. Mr. Billington had selected as the text for the sermon at his funeral the last verse of the Ninety first Psalm, "With long life will I satisfy him and show him my salvation." The pastor, Rev. Edward Bristol, and Rev. Dr. Levi Parsons of Mt. Morris, officiated, and made addresses testifying to the eminently spiritual, consecrated and successful life of this Christian patriarch and servant of the Lord. Only one of his family survives him, namely, Cornelius Billington, M.D., of New York.

Ministers and Churches.

NEW YORK.

THE SPRING-STREET CHURCH CELEBRATION.—*The Pastor Surprised.*—The Sabbath made memorable by the sermon elsewhere printed, in the morning, was closed with a platform meeting in the evening, when short addresses were delivered by prominent laymen in erested in down town work, and also by Drs. Wylie and George Alexander. And this was not all. At the session of the Sunday-school the children gave the pastor, as an evidence of their regard, a handsome set of Lewin's "Life of St. Paul." But it was on Wednesday evening that the most enjoyable meeting of the series was held, and it gained much of its interest from the fact that it was a complete surprise to Mr. Halsey. Despite the fact that it was the night for the regular prayer-meeting, it was resolved to hold a reception in honor of the anniversary, and thus, when the pastor arrived, he was thunderstruck to see, instead of the hundred or so who usually attend the mid-week services, the basement packed with his friends and well wishers. The room was suitably decorated, and the exercises were conducted under the efficient management of Mr. McClintock, Superintendent of the Sunday-school, assisted by a committee of ladies. After an address of welcome by the chairman, speeches were delivered by Trustee Putnam, Elder Mooney, and Deacon Brown, all testifying to their appreciation of the pastor's work. Then Mr. Mitchell, the senior elder, in a few well chosen remarks, presented to Mr. Halsey a handsome typewriter, in the name of the several Boards and societies of the church. More speeches followed by Messrs. Davison and Wilder, Rev. Charles Herring, and Rev. James Hunter, and then Mr. Halsey was permitted to reply. Under the circumstances the remarks were brief. A very generous collation had been provided by the committee, and this was then declared in order. After an hour of hand shaking and of greeting old friends, the congregation broke up, feeling sure that there was at least another ten years of prosperous church work ahead of them. Among the former members and present friends were Messrs. Davison of Brooklyn, Miller of Orange, Jennings of Mt. Vernon, Wilder of Plainfield, McNair of Pamrapo, and Drs. Wylie and George Alexander.

ROCHESTER.—The pastors of Rochester very generally mingled patriotic lessons and thougths in their supplictaions and sermons last Sabbath. The spirit of '76 very naturally gets hold of both young and old when "Independence Day" comes round, and the pulpit and press as well as the school boy seek some method for the expression of their patriotism and their joy. Chancellor Sims of Syracuse occupied the pulpit of the Brick Church last Sabbath. Dr. W. R. Taylor gave an excellent address at the laying of the cornerstone last week of the Third Presbyterian Church, preceded by prayer by Dr. C. P. Coit, the history by Rev. Henry Wickes, and Scriptures read by Dr. Morris. An admirably designed church is rising upon the choicest grounds in the city. Large and enthusiastic delegations of the societies of Christian Endeavor to the great convention in New York have been sent this week over the three great competing lines, at reduced prices. Young people surely are putting on the harness for victory "for Christ and His Church" in these latter days.

GLENS FALLS.—The Rev. John R. Crosser was duly installed pastor of the Presbyterian Church of Glens Falls on the evening of Sunday, June 26th, he succeeding in that pulpit the venerable Rev. A. J. Fennel, D.D., whose ministry had continued uninterrupted for the remarkable period of forty-five years. The occasion was a marked one, bringing together a large audience, and in and about the pulpit the Rev. A. H. Allen, the moderator of Troy Presbytery; the pastor-emeritus, Rev. A. J. Fennel, D.D., Dr. William M. Paxton of Princeton, Rev. Anson J. Upson, D.D., Rev. C. D. Kellogg of Sandy Hill, and two or three of the pastors of other churches of the place. Seeing there had not been an installation in that church since the present generation of members and pewholders came upon the stage, the moderator very properly explained the several steps to be taken. The introductory parts of service were taken by Revs. F. S. Pierce, A. J. Upson, G. W. Brown and A. H. Allen, Dr. Upson reading the Scriptures. The sermon was preached by Dr. Paxton, and was an eloquent setting forth of the power and present efficiency of the Church of Christ. Following the sermon the usual questions were propounded to minister and people, and the prayer of installation being offered by Dr. Fennel, the relation was pronounced duly consummated. The charges then proceeded, Moderator Allen speaking to the people. He said it seemed presumptuous in him to charge this people who had been sitting under [illegible] a faithful ministry for forty-five years. He paid a glowing tribute to Dr. Fennel and to his work, and in conclusion asked for the earnest prayers and hearty cooperation of the people in the work now before them and their just installed pastor and leader. The Rev. C. D. Kellogg gave an excellent charge to the pastor, and the Baptist pastor, Dr. G. B. Gow, then performed a work of pleasant supererogation in tendering the newly installed the fellowship of neighboring churches. The doxology having been grandly given by the whole congregation, Pastor Crosser pronounced the benediction and then received the hearty greetings of his people. "A notable feature," says the Glens Falls Star, "was the recognition of the life work of the Rev. Dr. Fennel by all who took part in the services, showing only that which was known before, that his power as a preacher, his ability as a pastor, the loveliness of his Christian character were far from being confined within his own church and town." There is really no setting bounds to the good influence of the pastor who is thus "faithful over a few things," year in and year out during a life time; and no better illustration of this has been given in our day than that afforded by the now completed pastorate of Dr. Fennel.

NEW BRIGHTON.—The First Presbyterian Church of New Brighton, Staten Island, will give a concert on Thursday evening, July 14th, for the benefit of the Church Site Fund. The concert will be in the great hall of the Pavilion Hotel, seating 600 persons. Friends from New York can take the elevated roads to the Battery, then cross to New Brighton by the splendid boats of the Rapid Transit Company, and take a short ride in the car, at an insignificant expense, returning to New York the same way after the concert.

NEW JERSEY.

NEWARK.—The Rev. Pleasant Hunter, Jr., has finally been accorded the cooperation of the Session of the Second Church in the matter of his dismissal to accept the call of Westminster Church, Minneapolis. At a congregational meeting held on the evening of June 20th, the committee to see Mr. Hunter and convey to him the action of the church in refusing to accept his resignation, made its report. Mr. Bissell said the committee had assured Mr. Hunter that this action was taken only to show the congregation's appreciation of his services, and would be reconsidered if he so desired it. Mr. Bissell further said it was his opinion that if the proper means had been used at the proper time, Mr. Hunter would not have persisted in his resignation as he now did. A motion was then made and passed that the refusal to accept Mr. Hunter's resignation be reconsidered, and the church unite with the pastor in requesting Presbytery to dissolve the relation between them. Resolutions of regret at Mr. Hunter's resignation, and expressing the esteem and regard of the church for him were then adopted unanimously.

PENNSYLVANIA.

LACKAWANNA PRESBYTERY held an adjourned meeting June 22nd in Wyalusing, and the 23rd in Ulster. Licentiate Albert L. Mershon was ordained and installed as pastor of the Wyalusing church, and Licentiate Frederick Perkins as pastor of Ulster and Ulster Village churches. Rev. S. D. Waterbury was received from the Presbytery of Syracuse, and continues his labors in Nicholson. Rev. Robert G. Jones was received from the Welsh Calvinistic Methodist denomination, and arrangements made for his installation July 6th, at 7.30 P. M., over the Scranton Welsh Westminster Church. Rev. Thornton A. Mills, Ph.D., has just accepted the call from the Wilkes-Barre Memorial Church, and begins his pastoral work July 1st. The Rev. Mr. Green is expected next Sabbath in the Bennett Church as pastor elect. Thus seven of our growing churches have in this growing month of June secured pastors or pastors-elect. Vacant churches are becoming few and far between in Lackawanna Presbytery.

P. H. BROOKS, S. C.

WILKES-BARRE, June 28.

Marion Harland's Endorsement OF Royal Baking Powder.

[Extract from Marion Harland's Letter to the Royal Baking Powder Co.]

I regard the Royal Baking Powder as the best manufactured and in the market. It is an act of simple justice and also a pleasure to recommend it unqualifiedly to American Ha[illegible]wives.

Marion Harland

WILKES-BARRE.—The unanimous call recently extended by the Memorial Presbyterian Church to the Rev. Tornton A. Mills, Ph.D., of Providence, R. I., has been accepted by him. Mr. Mills began his pulpit labors in Wilkes-Barre on Sabbath last. The Memorial congregation has a fine church and chapel, and they are now engaged in erecting a manse. Fortunately, they have now an able pastor, with a promising family to adorn and fill it.

IOWA.

CRESTON.—The people of Prairie Star church dedicated their new and neat house to the service of God June 25th, with proper and very interesting services. Rev. A. B. DeLong began as stated supply over the churches of Platte Centre and Prairie Star June 1st. The good people of Prairie Star have worked faithfully in getting their new church completed. The people outside of the church have contributed most nobly to the work. The house cost eighteen hundred dollars, and it was dedicated free of debt, with forty dollars in the treasury. The outlook is truly encouraging. The church is located in a beautiful farming community, and the people are looking for a successful future. This is their prayer.

D. B. D.

PAULLINA.—The Rev. Andrew Herron was installed pastor of the church of this place June 8th. The Rev. William M. Robinson presided, propounded the constitutional questions, and gave the charge to the pastor. The Rev. D. W. Fahs preached the sermon and delivered the charge to the people. At the close the people came forward and extended a cordial welcome to the newly installed pastor. The evening was beautiful, the church was handsomely decorated, the music was excellent, the audience large, and the services impressive. Thirty members have been received since the present pastor assumed charge the first of last September. This church belongs to the Presbytery of Sioux City, has a good building, a comforable manse, and a membership of over one hundred.

WISCONSIN.

OXFORD.—Rev. James S. Wilson held Children's Day services in each of his three churches in Oxford, Douglas, and Jackson. Little children and their parents attended, and nearly twenty dollars were contributed to the Presbyterian Board. The good influence of the service is apparent in all the services of church and school.

LA CROSSE.—Rev. William Torrance, D.D., was installed pastor of the First Presbyterian [illegible] June 26th. Rev. Dr. W. D. Thomas, former pastor of the church and now Superintendent of Home Missions for Wisconsin, preached the sermon. Rev. Rollo Branch of West Salem delivered the charge to the new pastor. Rev. Mr. McKee of the Second Church gave the charge to the people, and Dr. Torrance pronounced the benediction. In spite of the rainy evening there was a large attendance, and the entire congregation and many from other churches came in to greet the new pastor and extend a welcome to one who has shown himself to be an able minister.

MILWAUKEE.—The Rev. A. Wesley Bill, who has been preaching for Westminster Church for several weeks, was formally called to become their pastor at a congregational meeting June 23rd. He was educated at Wabash College and Chicago Seminary. He was pastor in Menominee, Michigan, 1874 to 1885. He went to the First Church, Beloit, 1885 and 1886, and then returned to Menominee, where he remained till 1891, when he was compelled to leave his work on account of disability resulting from a wound received in the army during the Civil War. It is Mr. Bill's intention to make a six months' trial of the work in Westminster Church when he may see whether he has strength for the work. Grace Church has called the Rev. Samuel Howell Murphy of Chatfield, Minn., to become their pastor and the successor of the Rev. S. W. Chidester, who has removed to Denver. Rev. William Coyster of Immanuel Church has gone to Southampton, Long Island, for a two months' vacation. His pulpit is supplied, and the regular work goes forward. Rev. A. A. Kiehle has returned from Portland, Oregon, and is preaching regularly in Calvary Church. Rev. G. D. Heuver finds his church too small, and a handsome addition is being built at an outlay of $3,000, nearly all of which is subscribed.

COLORADO.

LA JUNTA.—*A Loan Wanted.*—Among the many readers of your paper is there not some one who will advance $1,500 at 6 per cent., with good security, to help a weak church. No donation is asked. A fine, eligible lot, 50x130, has just been presented to the First Presbyterian Church of La Junta, Col., by Mr. Barker, a good Presbyterian of the First Church of Denver, on the consideration that the church will soon erect a good house thereon for a parsonage. The adjoining lots have been [illegible] from $250 to $300. The trustees agree to [illegible] yearly $200, which (with interest deducted) to be taken annually from the principle, [illegible] this is to be continued until the entire [illegible] and interest is liquidated. They will also [illegible] a deed of trust on the property, which by [illegible] laws here means that a failure to meet the pay[illegible]ments, places the property in his hands without the expense of foreclosure. They will also keep the building insured with the policy [illegible] to the lender. The conditions briefly stated are these: The city of La Junta is rapidly growing. Rents are very scarce and very high. To illustrate the difficulty, the present pastor has been here four months, and although he and nearly every member of the church have [illegible] diligent and painstaking to secure a house, [illegible] the courtesy of the pastor of one of the churches (whose wife had gone East), three rooms were secured. Now, however, the wife [illegible] coming back, and our pastor is obliged to move. For nearly three weeks we have made application wherever we have discovered a foundation being laid, but invariably we have been informed that the house was already engaged. Still nearly fifty houses have been erected in the past four months. The Manse Fund is unavailable, because by their rules they cannot give or lend an amount sufficient to their needs. The church, which is aided by the Mission Board, is paying all it is able to to meet the required support of the church. [illegible] the terms proposed above, some one can render great aid to a weak but growing church and give great relief to the pastor. Who is the worthy, philanthropic Christian man that will thus step in and render valuable help [illegible] struggling church and push forward the cause of Christ in this western city. Correspondence is invited. Address, A. Totten, Secretary [illegible] Board of Trustees, or Rev. W. W. Dowd, pastor of the church, La Junta, Col.

THE DISTRICT OF COLUMBIA.

WASHINGTON.—The following are the summer arrangements of the Church of the Covenant, Rev. Teunis S. Hamlin, D.D., pastor, for the summer: July 10th, Rev. James Chambers, D.D., of New York city; July 17th, Rev. Andrew V. V. Raymond, D.D., of Albany; [illegible] 24th, Rev. John H. Worcester, Jr., D.D., [illegible] the Union Seminary, New York city; [illegible]

[illegible] William R. Taylor, D.D., Rochester, [illegible] August 7th, Rev. Simon J. Mc[illegible] [illegible]D., Chicago; August 14th, Rev. [illegible] Robinson, D.D., Scranton; August 21st, [illegible] Lawrence M. Colfelt, D.D., Philadelphia; August 28th, Rev. J. Albert Rondthaler, [illegible] Indianapolis; September 4th, [illegible] P. E. Kumler, D.D., of Pittsburgh; [illegible]mber 11th, Rev. J. Frederick [illegible] Savannah, Georgia. The pastor [illegible] occupy his pulpit on and after the [illegible]ber. The services are at 11 and [illegible]

[illegible]ORLD AND ITS POWER.

[illegible]ce to the new edition of his [illegible] Impregnable Rock of Holy Scrip[illegible]ed, Mr. Gladstone says:

[illegible] often seems as if, when we are [illegible] the authenticity of Genesis or [illegible] no weightier task in hand than [illegible]ssing the Epistles of Phalaris, [illegible] Ganganelli, or the authorship [illegible] yet there they stand, these [illegible] doctrines, in all the primitive [illegible] outline, unshaken and august, [illegible] as heretofore, the doctrines [illegible] of human life, of the intro[illegible] the world, of the havoc [illegible] of the simultaneous promise [illegible] selection of a special race [illegible] and of the gradual prepara[illegible] until the fulness of time [illegible] own does it appear ... [illegible] among many of the teach[illegible] [illegible]ehension of fully unfold[illegible] [illegible]eing on their hearers of [illegible] ... and of its moral and [illegible] such as it is taught in [illegible] Christian Scriptures. But [illegible] is due in part to an [illegible] powerful than what is [illegible] ism, namely, the world, [illegible] power over our minds and lives.

[illegible]AMINE IN RUSSIA.

Messrs. [illegible]es & Co., 74 Wall street, acknowledge receipt of the following additional contributions remitted to the British and American Congregational Church in St. Peters[illegible]

[illegible] Hoggsville, N. Y. ... 5.00 / 2.00 / 2.00 / 5.00 / [illegible] Church, Hatfield, Mass. ... 41.43 / [illegible] Church, West Randolph, Vt. ... 15.30 / [illegible] First Presbyterian Church, James[illegible], Dakota ... 39.10 / [illegible]nton, Ohio ... 5.00 / W. [illegible] [illegible]age, Ky. ... 50.00 / A friend, [illegible] [illegible] Church Society, Perry, N. Y. ... 25.00 / [illegible] Annie M. Ropes, Bangor, Me. ... .75 / [illegible] Presbyterian Church, Southampton, N. Y., [illegible] through the New York Observer ... 60.33 / [illegible] ... .15

[illegible] ... 254.06

Previously acknowledged ... 2983.02

[illegible] ... $3236.08

NEW YORK, June 30, 1892.

PRESBYTERIES.

The Presbytery of Syracuse will hold an adjourned [illegible]ting, July 9, at 3 P.M., in Park Church, Syracuse, to [illegible] and ordain Mr. John A. Ingham.

NOTICES.

[illegible]ERAL ASSEMBLY MINUTES AND REPORTS, 1892.

[illegible] Minutes of the General Assembly of the Presbyterian Church in the U. S. A., for 1892, and the Reports [illegible] Boards to the Assembly, will be published, it is [illegible]ted, early in August. The price of these Minutes, [illegible] other persons than ministers of the Presbyterian [illegible]ch in the U. S. A. and Commissioners to the last [illegible] Assembly will be as follows: [illegible] per covered Minutes, $1.00; cloth bound Minutes, [illegible] paper covered Reports of the Boards, 25c.; cloth [illegible] Reports of the Boards, 50c. The postage is in[illegible] in these prices. [illegible] ministers belonging to Presbyteries that have paid [illegible] full apportionments to the Assembly's Mileage and [illegible] Contingent Funds, and to Commissioners to the last [illegible] Assembly belonging to such Presbyteries, the [illegible] bound Minutes will be furnished for 25c. per copy, [illegible] the cloth bound Reports of the Boards for the same. Orders can be sent to the Rev. WM. H. ROBERTS, Stated Clerk of the General Assembly, 259 Gilbert [illegible]ue, Cincinnati, O.

[illegible]THE MICHIGAN CHRISTIAN ENDEAVOR UNION.

[illegible] State Secretary at Ypsilanti, Mr. C. L. Stevens, [illegible]s us to say that the Michigan Central is the official [illegible] for delegates to the New York Convention.

[illegible]EW YORK BIBLE AND FRUIT MISSION, 416 East 26th Street.

[illegible]les coming to the city during the summer months [illegible] have rooms by the day or week. Moderate rates. [illegible] restaurant. Apply to Superintendent as above.

[illegible]enty-fifth Anniversary of the organization of the [illegible] Church in New Haven, N. Y., will be observed July [illegible] appropriate services. Former members and pastors [illegible] invited to be present or forward letters to [illegible] Communications may be sent to Deacon David [illegible] New Haven, Oswego Co., N. Y.

MARRIAGES.

[illegible] On June 8, at the residence of the bride's [illegible] Ninth St., N.W., Washington, D. C., by [illegible] Hamlin, D.D., Rev. Courtenay H. Fenn of [illegible], N. Y., and Miss Alice Holstein May of [illegible] D. C.

DEATHS.

[illegible] On Saturday, June 25, at Scottsville, N. [illegible] W. Billington, in the ninety-first year of [illegible]

WOODLAWN CEMETERY.

[illegible]WN Station 24th Ward, Harlem Railroad. [illegible], 20 East 23d Street.

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THE SCHOOL MISTRESS ABROAD.

Old King George was not more obtuse than many another merry monarch, but how the apple got into the dumpling was a secret which it passed his unassisted powers to fathom.

The secret of the drink mischief is at present almost as ludicrously puzzling and elusive to some earnest and excellent reformers and philanthropists. That it is drinking which makes drunkenness, and that the way to stop drunkenness is to stop drinking, is a simple solution of the question, which perhaps only the unsophisticated heathen mind could be expected to entertain at first blush.

Said Khawa, a Bechuanaland chief, "Beer is the source of all quarrels and disputes. I will stop it." Not even the remonstrances of missionaries could change his "views," and stop it he did. Mr. Theodore Bent, a South African traveller, writes in The Fortnightly Review, "No one steals in Khawa's land."

A witty writerhas said, that to educate a man, you must begin with his grandfather. There are now in this country one hundred thousand school mistresses, more or less (to say nothing of school masters), who are engaged in educating grandparents, so that we may confidently expect, that at least in the third generation, there will linger no remnant of undissipated darkness upon the subject of the effects of stimulants and narcotics upon the human organism, and also upon the body politic.

All readers of THE EVANGELIST may not be up in the work of the Woman's Christian Temperance Union, and for their benefit it is stated that laws have been passed in thirty-four States, and a national law enacted, covering all the territories and the District of Columbia, making obligatory in all schools receiving public money, instruction in the following facts with regard to whiskey, brandy, beer, wine, and cider, namely, the objection to these pleasant drinks is, that Firstly, they contain alcohol, which is a poison.

Secondly, the only difference in the mischief in them is a difference of the degree in which they contain alcohol.

Thirdly, the appetite for alcohol is cumulative. It creates almost universally a progressive desire for itself.

Fourthly, any drink which contains alcohol in the least degree is dangerous, since it may provoke a ruinous appetite for stimulants.

Fifthly, and most important of all, no one who uses stimulants or narcotics, escapes the penalty, in his body and in his mind, think as he may. These are scientific facts, the authority for which is found in the writings of eminent physiologists and scientists.

That this good leaven which the Women's Christian Temperance Union took and hid in the public school system is working, and what has been its effect upon the thought of "America to come," will be perhaps best illustrated by the following extract from a letter lately received from a puzzled mother:

"I have been reading aloud to my three youngest boys a book of African travel, called "The Ogowe Band," by Mr. Joseph Reading, for a good while stationed at Gaboon. The boys were very much interested in it, but were a good deal excited to learn, that while the Roman Catholic mission was censured for paying the natives in rum, at the Presbyterian mission they were paid partly in tobacco. The boys asked if I thought the Board approved of this. Didn't they know that tobacco was a poison? Did I suppose that any of the money they gave to the general fund went to buy tobacco?"

"Ought not the Church," dubiously inquires this troubled mother, "to come up to the level of the public schools?" The letter closes with a piece of wisdom which women have lately found out, and than which Solomon uttered nothing in the line of practical affairs better worth taking to heart: "Things do not change for the better unless people change them, and the longer wrong-doing is permitted, the harder it is to produce change."

One can but pity the prospective third generation in view of the work which it will have to do to unteach the heathen lessons carried them along with the Gospel. But, courage! The truths set in motion by American temperance women have begun their triumphal progress around the world. Missionary stations in every land are already feeling their influence, and are falling into line. One Women's Christian Temperance Union "round the world" missionary, has already girdled the earth, and more are following and to follow.

The International Conference of Missionaries, lately held at Clifton Springs, unanimously adopted resolutions expressing most cordial sympathy with this work and faithful cooperation in their respective fields of labor.

Miss Mary H. Hunt of Boston, the lady who originated the "Scientific Temperance Education" movement, and has with indefatigable personal effort superintended the presentation and obtained the passage of bills in our Legislatures and in Congress, has recently been called to the assistance, for similar effort, of the temperance women in Canada. As the result of the effort, laws like our own have been passed in New Brunswick, Nova Scotia, and Prince Edward's Island. The following extract from a letter written by her to the Union Signal is given as a specimen of the cordial and gracious reception accorded in the Dominion to American women, and in this instance, to an American idea:

"The campaign opened at Fredericton, N. B., with an address before the Provincial Parliament. Lady Tilley and other W. C. T. U.'s were given chairs on the floor of the house. Members of the two Houses filled the seats, and friends of the movement crowded the galleries. The Governor-General, Sir Leonard Tilley, prefaced his graceful introduction with an allusion to that feature of our tariff question, just then of special interest, by saying:

'I find the lady to speak to us from America believes in reciprocity; Canada also believes in reciprocity, our only difference with her countrymen on that question is—the terms. [Laughter.] But happily in this case we can take no exception to the terms, for at the recent great meeting of the world's Women's Christian Temperance Union held in Boston (and all the world seemed to be there), this lady, as Chairman of an overflow meeting held in Park street Church, introduced me to a Boston audience, and now, as an act of reciprocity, I present her to you, gentlemen of the two Houses of the Provincial Parliament of New Brunswick, convened in this Assembly Chamber.

"Then this true gentleman, with a tact as gracious as kind, entirely relieved me of the feeling of being an outsider, intruding upon 'home rule,' by saying: 'The women of Canada are members of this great world's organization of women, therefore this lady, chosen by that body to present the cause of compulsory temperance education to the Legislatures of the world, is here as a representative of the womanhood of our own, as well as other lands.'

"At Halifax, the capital of Nova Scotia, first in order on the evening of arrival was an informal preliminary reception in one of the large committee rooms of Parliament House, where the members of Parliament from both Houses were presented to the local Women's Christian Temperance Union, their guest, and other friends. The honorable gentlemen then escorted us upstairs to Assembly Hall, or the House of Commons.

"Seldom has it been my fortune to meet more intelligent and thoughtful audiences. Many of the courtesies were no doubt extended because I came from the republic, as when it was insisted that I should speak from the oval canopied platforms in the Parilament houses, called thrones, where they said, 'no woman but Princess Louise, Queen Victoria's daughter, had ever stood before.' "

Mrs. Hunt's motto for her work is, "The star of hope stands over the school-house." This being so, surely the school mistress is mistress of the situation. PHEBE.

The Children at Home.

GREETING TO THE SUN.

"Good morning, merry sunshine,
How did you wake so soon?
You've scared the little stars away,
And shined away the moon.

"I saw you go to sleep last night,
Before I ceased my playing.
How did you get 'way over here,
And where have you been staying?"

"I never go to sleep, dear child,
I just go 'round to see
My little children of the East,
Who rise and watch for me.

"I waken all the birds and bees
And flowers on my way;
And, last of all, the little child
Who stays out late to play."

—Selected.

VACATION OUTINGS.

The time has come when the railroad trains and the steamboats are filled with girls and boys going away to spend the vacation. I think the happiest ones are those who are going to spend their outing on a farm. A farm has so many attractions for children. There is plenty of room for them to run about, and they can wear old clothes, which is a luxury to the girl or boy who lives in the city, where clothes have to make a good appearance at all times.

I know some little boys who asked to have the trunks opened and their old clothes taken out, so they could put them right on, only a few moments after their arrival at grandfather's farm. As soon as the good clothes were hung up in the closet and the old ones put on, they felt a freedom that was delightful. They could climb up in the trees, or on the hay mow, or crawl under the barn to hunt for hen's nests, without having to be careful of their clothes all the time.

The children who are blessed with good grandparents who live on a farm, have much to be thankful for. Grandfather and grandmother are so glad to have them come in the summer vacation and do so much to make them happy. But do the dear grandchildren think how much extra work they make, and are they always trying to help whenever and wherever they can? The dear old people have been living quietly all the year until the vacation comes, and you must be thoughtful of their comfort and not be too noisy and restless when you are in the house. Remember, too, that they are not as young and strong as they used to be, and get tired more easily and need quiet and rest. Look that the wood-box in the kitchen is kept filled with wood and see that there is fresh water in the pail. Feed the chickens for grandfather, and shut up the coops at night; all light chores like this will help him more than you may think.

Vacation comes in a busy time of year. There is haying to be done, and harvesting; the men have to get up early in the morning, and the days are very long and their work is hard. The boys can lend a hand, and there will be quite as much fun in it as work.

The girls can learn many things about the doing of housework, which they may not find time to learn at home in school days. In all your pleasure seeking try to be useful and a comfort and help to somebody.

Wherever you are this vacation, make yourselves so agreeable that the friends will be sorry when you go away, and give you a hearty invitation to come again next year. Learn all you can about the works of nature while you are in the country, and ask questions about things you wish to know, if you cannot find out about them yourselves. That will lead to interesting and instructive bits of talk, which will be of benefit to you. See how much happiness you can help others to have this vacation, because you are with them. May you all have pleasant and profitable outings, and come back with new strength and a fund of practical information to help you begin the school days again. S. T. P.

THE BUTTERFLY.

Our little four-year-old girlie had caught a butterfly. "Not to hurt it," she said, "but just to see how it was made." So we put it under a glass for her, that she might see all its beauties. She was silent for some minutes, and then she said: "God made this butterfly, grandma. Do you know how He made it?"

Grandma replied that she did not, and spoke for a few moments about the wonderful things which God had made, and how much there was to be learned from His works. The child's eyes were full of the eagerness of new thoughts as she clapped her little hands together, and said, "I've thought about it, grandma; I know how He makes butterflies. God has a big box of pretty wings up in heaven, and another box full of eyes, and another box full of legs, and He takes them out and puts them together, and that is the way He makes butterflies."

She looked very intently for a moment at the glass, and then with a disappointed look on her face, added, "But I don't see the stitches. He didn't sew them." Then a brighter look came into her face as she said, "He didn't sew them, He glued them, and we can't see the glue. That is the way God put them together."

A TRUE DOG STORY.

Last year a clergyman of Norfolk, England, missed his pet dog, and there was much grief in the family, for Rough, the lost collie, was a favorite with the grown folks as well as with the children. Some nine months later the clergyman, happening to go to Cattle Hill, where the drovers were, saw Rough, and joyously laid claim to him; but Rough's new master, a drover, refused to give him up, and there was a dispute. Of course, the drovers were in sympathy with their fellow, and the clergyman found the odds against him. The drover said that he had owned Rough for years; the minister held to it that Rough was the very Rough he had raised. Two policemen came running up, and the case was stated. "But how can you prove ownership," asked one of the officers. That put the minister in mind of something. He thrust his hand into a pocket, pulled out a penny, and gave it to the dog with the command, "Rough, fetch a loaf." Rough, with the penny in his mouth, went to the nearest bakery, made it clear that he wanted some bread, and soon came trotting back to the crowd. The clergyman broke off a morsel, gave it to Rough, and stood by while the dog munched it. Suddenly the clergyman exclaimed, "Rough, I believe that bread is poisoned!" Out the dog spat the piece of bread, and the crowd cried "Bravo!" There was no longer doubt as to the true ownership, and to the shame of the drover the dog trotted off at the minister's heels.—Nashville Christian Advocate.

WHAT DOTTIE DID.

Rob Graham had been standing by the window for at least fifteen minutes without speaking.

Once in a while he would glance furtively at his mother, who was busy at the table with an old pair of Uncle Jack's pants, and a pattern that seemed to be about the size Rob would wear.

Every time Rob looked, his face grew longer.

Presently he walked across the room to the opposite window, and stood there awhile. Once or twice he turned as if to speak, but his courage evidently failed him. Finally he made a desperate effort.

"I couldn't—there isn't any way, is there, for me to have—a boughten suit of clothes this fall?"

He tried to speak easily, but there was a little quiver in his voice in spite of him.

Mrs. Graham looked up from her work sadly.

"I do not really see how there is, my son. There are so many ways for *every* penny, that I must save when I can. I try to have your clothes look as well as I can."

"I know it," said Rob quickly. "I don't believe many mothers could do as well as you do. They look real good, only you know I aren't quite like the other boys, so they h, of course. I ought not to mind, and I t to, but sometimes when they poke fun makes me feel ever so bad."

Rob turned back to the window a ly as possible, but not before his mother ught sight of two great tears rolling his cheeks. The boys did tease him

Her own eyes filled instantly. such a brave, helpful little fellow, it hur the quick to have him grieved.

"I would get you the best suit d die," she said, "and be only too if I only could."

"Oh, well, it is all right," an as bravely as he could. "I want ry much, I guess."

He tried to whistle "Annie s went out into the woodshed to lings, but somehow he could n pucker to his mouth, and it ha ful sound.

Rob's little sister Dottie had the corner playing with her d and apparently not listening tion, but in reality she had and was much disturbed.

Rob was her idol: she trott him in the most devoted, admiri way. She had her own little hear arse, which Rob soothed and c but she could not remember Rob's eyes since their father died cry," she often told her, but th great tears rolling down his ch rned to go into the woodshe seen them, so he must be fedi

"I should like to shake harder than anything," she thou abella vindictively at the satan roxy. "Rob is nicer than any t him some clothes if I could.

Dottie gave a little g ell to the floor unnoticed.

Last Christmas one had given her a bright silv had kept it in cotton ever ist as bright and shiny as con d like untold wealth to her: clothes could not cost much, if any nought that had come to her was t she use her treasure this way?

She went up stairs and took looked at it, trying hard not to cry all she had; she might never have r until she was a big girl and could earn self. Why, mamma had so very, very d had to think so long befor

Half an hour later a little bl of the house and ran down the s g a little box tightly in her hand. ere swollen and tear stained, but n to be seen now, and her little m in a very determined way.

Down the street she went, straight and Grey's" clothing store. She k Carter he always patted her on the h spoke to her so kindly, because she look his little girl that died, he said. She him, and he took her into his office.

"What is it, Dottie?" he asked, seeing ins ly that something was the matter.

"Oh, Mr. Carter! Rob's crying, and I wa buy some clothes for him, a real, truly you know. Mamma has to make his, 'c she hasn't money enough to buy everyt and the boys laugh at him, and he crie day. I've brought you my shiny money, it I ever had. Wont it buy some clothes for that the boys wont laugh at?"

Poor little Dottie, how she sobbed and now! It was so hard to give up her m and it would be so dreadful if it would no the clothes!

Mr. Carter stooped down and picked he in his arms and kissed her.

"Certainly it will buy Robbie some cl You will be proud as can be of him, and boy will dare laugh again. We will pick out at once, and I will take them hom you."

How Dottie flew home!

"Robbie! R-o-b!" she called excitedly, ran up the walk. "Come here, quick! bought you a whole new suit, and the wont laugh any more, nor you wont cr you?"

Mrs. Graham looked at Mr. Carter in as ment.

"What *has* she done?"

"Hush, it is all right," he said quickly has paid for it in full, and it would be disturb her happiness. She came to me ing trust, with her all, and I feel mo repaid. And now for business. I w honest, trustworthy boy, just such as Rob must be. Could he come to me hour or so every night, after school, Saturdays?"

Of course he could, and be only too come. "I'll do my best for you," he sa "You must," answered Mr. Carter, "for of your little sister. Strive with all yo to be worthy of her love, my boy."

Rob is a grown man now, and one of est treasures is a silver dime. "It is a my sister's love for me, and has kept many wrong thoughts and acts," he say S. Gates in The Watchman.

LIFE'S CLEANSING.

"*The blood of Jesus Christ, His Son, us from all sin.*"—1 John i. 7.

The Prince of Wales once heard an u sermon from a little girl, and it came this way: A nobleman, a widowe little daughter under ten years of age very fond of his daughter, though hi ments prevented him from seeing m The child was therefore mostly in t of her governess, in the nursery. ourse was an earnest Christian wo tell for her motherless little charge stored the child's mind with Scriptu The father used sometimes to amus daughter by asking riddles, and when she came in after dinner f she said to her father, who was n tian, "Father, do you know what than snow?" "No," said he, some zled, "I do not." "Well," replied t sed washed in the blood of Jes than snow." The nobleman was and asked, "Who told you that? was the reply.

The father did not discuss this po conversation changed to other topic wards he privately requested the a opinions be respected, not to me matters to his daughter, as at her te feared she might take too "gloom life. The incident was accordin but not long after the Prince visiting the house and the allowed to be present. The usual affability, noticed the c courraged, she said, "Sir, do whiter than snow?" The the drift of her question swered, "No." "Well, washed in the blood of Je than snow." The remark was overheard by the father; his little girl's words were used to carry conviction to his heart. He became an earnest and devoted Christian, and thousands will hereafter arise up and call him blessed.

Now perhaps you may be tempted to think that little girl was forward or precocious, but she was not. She had learned a truth which is better than rank, or wealth, or titles, or estate; and childlike, the truth slipped out in her conversation. The truth she had learned was this: The soul needs cleansing, and the blood of Jesus Christ can effectually cleanse from every stain.—The Quiver.

THE DISILLUSIONMENTS OF CHILDREN.

A writer in the Contributors' Club in the July Atlantic says:

Among the trials of a sensitive and imaginative childhood, not the least is the hollow misery which comes with repeated disillusionment. However it may have appeared since, it was no jesting matter when the discovery was made that there was no Santa Claus other than the multiple loving-kindness of one's elders; that we might have saved the tears we shed for the Babes in the Wood for some better authenticated tragedy, and that no birds were ever caught by saline artifice.

I well remember the first great disenchantment which fell to my lot. One sad day I went to Boston, where I was placed by my father in charge of a maiden lady of years and oracularity. After a sojourn of some weeks, I returned to my home in Staten Island, the poorer by a revelation—a revelation that laid low all my dreams of martial prowess, all the pomp and circumstance of glorious war. It had been explained to me at Cambridge, under the shadow of Harvard University, that a soldier was *nothing but a man*; that is, a *man dressed up to look like a soldier*. This was the beginning of my disillusionment, and no round-eyed child ever mourned the unhappy scissors gash which let swaddled out of a pet doll as I mourned this descent from romance to reality. A soldier was nothing but a man! I specifully imparted to the junior members of my family the startling tidings, and was listened to with incredulity. "Yes, yes," said my youngest brother, aged four, brandishing a toy gun, "but how could you make your face look like a soldier?" Hopeless of faith, physiology had to answer, and I stood humbly convicted of that greatest of rhetorical errors, the attempt to prove too much.

At this critical juncture of my moral evolution a recent war had imparted unusual interest to the subject, militia regiments were ostentatiously displaying their handiwork on all possible occasions; and it was to those stragglers who drifted in our direction, in full uniform, that we owed such glimpses of military life as were then conchsafed us. But it was not long permitted us to revel in our innocent hero-worship. The martial myth and doctrine suffered a steady disintegration, even to the faith of the most confident among our little band of believers, until at last we were all united in the unwelcome rationalism of my unfortunate Bostonian ingredient: we were sorrowfully agreed that a soldier, after all, was but a man, dress he never so nicely.

Philanthropic and Reform.

Kate Marsden, who is to establish a leper colony in Siberia, gives a graphic description of her six weeks' tour of the leper colonies of Siberia. She says that as soon as any person shows signs of the disease the victim is at once driven into the depths of the forest, there to live upon tree bark and rotten nuts. This food is furnished by relatives, who deposit it at a distance from the miserable and filthy huts of the victims. The huts are one-half underground, for the sake of warmth, and are hundreds of versts apart, so that supervision is impossible. Miss Marsden found the lepers ill-clad and living in indescribable filth and vice, dragging out a horrible existence for years, until they die of disease or starvation, so loathsome that they have lost all semblance to humanity. Miss Marsden says that there has been found in Yakutsk a plant that is reputed to cure leprosy, but she has not been able to test it. She intends to return to Yakutsk to establish a colony there.

What one little boy can do to make the world happier is splendidly illustrated in the case of Fred Peck, a pupil in one of the public schools in this city. The little fellow, only thirteen years of age, became ill, and he realized that recovery was impossible. Then he resolved to carry out a project which he had often thought over, and for which he had laid by all the money which he had saved. It amounted to $314.99, and with this as a nucleus, the boy proposed to found a free circulating library in the school he had attended. His father joined heartily in the scheme, and after his son's death added $500 to the fund. The news of the boy's generosity spread through the neighborhood, and other school boys and their parents resolved to help along the library. Now that little sum of money saved by Fred Peck has increased to $1,988.06 and the income of it is to be applied to the purchase of books for the Peck Memorial Library. This is a splendid example, let us hope that its important lessons of thoughtfulness and generosity will not be lost either upon children or upon men, who are, after all, "but children of a larger growth."

The order of St. Christopher is proving itself to be a very active as well as a very philanthropic order. It has already taken steps for the promotion of a Maritime School on the Massachusetts Coast for delinquent young men sixteen or eighteen years of age, to remain in the charge of the school until they are twenty-one. This school is a novel idea. It proposes to teach every branch of seamanship; will have its own boat-yards, rope walks, fit out its own fishing smack under a Christian skipper to go to the fishing banks, and in fact, will teach all that a young man needs to know in order to earn his living by the sea. It will be run entirely by the Brothers of the Order of St. Christopher, who are non-sectarian Protestant in training for lives of institutional usefulness. They wear no garb and are very much like other young men except for their devotion to the cause they have at heart. Their motto is: "The love of Christ constraineth us." At present they have but one institution that they are carrying on. All the work at Burnham Industrial Farm, of which an interesting account is given elsewhere, is done by the Brothers of this Order. They are just now asking for twenty thousand dollars for the establishment of the Maritime School. The Brother Director of the Order is now on a trip East with a view to securing the means wherewith to establish this institution. Judging from the success that has attended the Burnham Industrial Farm, and the efforts to raise money for that institution, it is reasonable to suppose that the Maritime School will soon be established. The New York office of the Order of St. Christopher is 135 east 15th street. Already there are more than fifty applications on file for boys to enter the Maritime School and in view of the great need and the zeal of the Brothers there is little doubt but it soon will be established. All the work of this Brotherhood is emphatically endorsed by the Prison Association, whose members from their thorough study of the causes and cure of crime see that such work goes to the very root of the whole matter.

REASON? BEECHAM'S PILLS are like magic.

Horlick's
Malted Milk
makes other artificial foods contains no starch, and is beyond question the best possible food for
Babies
that are deprived of their mother's breast. If your baby is not thriving, give it a trial. It requires no cooking, but only the addition of hot water and it is ready. The mother is not compelled to spend half an hour over the stove every time the baby is fed.
Mothers
nursing, are strengthened and nourished by the use of Horlick's Malted Milk. It overcomes that worn out condition. Drink hot.
Is agreeable when it will all druggists. Endorsed by all physicians. Send 4c. in for a free sample.
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ON a natural terrace in the best part of Pine Hill Village. Magnificent mountain and valley views. Pure springs of water. Large rooms. Bath room and all sanitary conveniences. Table unexceptionable. Splendid grounds, fruit and forest trees. No dust. Rates $8 to $10 a week.
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Scenery unsurpassed. Specially suited to refined American families of quiet tastes. Open June 15.
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WINDSOR LAKE HOUSE, SHAWANGUNK MOUNTAINS.
1,500 FEET ABOVE SEA LEVEL.
Grand scenery, romantic walks and drives. House has all modern improvements. Capacity for 200 guests. Address
PAUL NICHOLS, Greenfield, Ulster Co., N. Y.

MARS APPROACHING THE EARTH.

The month of August next is expected to bring important developments in the study of our mysterious little heavenly kinsman. On the 5th of next August Mars will arrive at a point directly opposite this earth, which it reaches but once in fifteen years, where the distance between the two planets will be reduced from 141,000,000 miles to 35,000,000 miles. Upon that night a thousand telescopes will be levelled at the planet, which will pour in refulgent beauty in the northern skies, and a thousand eyes will seek to pierce the veil of distance that conceals the knowledge for which science thirsts. Wonderful results are expected by reason of the marvellous improvements that have been made in astronomical instruments within fifteen years, and since the last most favorable observation was made. With the powerful lenses and the photographic appliances of to-day it will be as if the far-away visitor, tempted by curiosity, had drawn nearer to the earth than ever. Although Mars will be 35,000,000 miles away, the powerful Lick telescope will magnify her to a size as if viewed at a distance of but 17,500 miles. Mars but 17,500 miles away! What wonder, then, that astronomers are feverish with anxiety for August to come!

MARION HARLAND'S OPINION.

Readers of THE EVANGELIST are familiar not only with the sprightly writings of Marion Harland, but also with her sound common sense upon matters of every-day life and action. Her name, indeed, is a household word, and is equally well known in parlor and kitchen. Her celebrated cook book, "Common Sense in the Household," is without a peer, and shows that she made a careful study of how to prepare good, wholesome food in the best manner by the best materials. In this issue we produce a facsimile letter from Marion Harland that speaks from her experience in the highest terms of the unequaled qualities of the Royal Baking Powder. Housewives everywhere should read the opinion of such an expert and act accordingly. All good cooks who have used the Royal are of the same opinion also.

FROM ACRE TO DAMASCUS BY RAIL.

Mr. J. R. Pilling, of Ellingham House, Arundel Street, Strand, London, has been granted by the Turkish Government the right to construct a railway from Acre to Damascus. The line, 120 miles in length, will start from the Ports of Acre and Haifa, and unite immediately to the East of Haifa, proceeding across the eastern foot of Mount Carmel, thence across the Esdraelon plain in the neighborhood of the towns of Nazareth, Nain, Jezreel, and Beisan, to the River Jordon, along the eastern shores of the Sea of Galilee to the Hauran plateau (the Bashan of old, which produces fine crops of wheat and barley,) and thence across the plain of Damascus, along the eastern base of Mount Hermon, to the southern gate of the city. For the present, says the Jewish Chronicle, this will form the terminus of the line, but some day it may be indefinitely extended, as it will constitute the main artery for branches north and south, while eastward it is the beginning of a trunk railway connecting the Mediterranean and the Persian Gulf, a further extension through Persia and Beluchistan, making a complete railway route to India. The engineers are now engaged in making the final surveys for the railway, and it is understood that an early beginning will be made with the actual work of construction.

Sickness Among Children.

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

ABSOLUTELY Fireproof.

In addition to being favorite in Fall and Winter, it is most desirable, cool and delightful for Spring and Summer visitors. Located in *the heart of New York City*, at Fifth avenue and Fifty-eighth and Fifty-ninth streets, and overlooking Central Park and Plaza Sq. Convenient to places of amusement and stores. Fifth avenue stages, cross-town and bellaire horse cars pass the doors. Ten minutes to Sixth avenue Elevated Road within half a block. Conducted on American and European plans. The water and ice used are vaporized and frozen on the premises and certified as to purity by Prof. Chas. F. Chandler. Summer Rates.

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HEATH HOUSE.
This favorite resort, overlooking Musconetcong Valley, reopens June 30. Address Post Bulletins, N. Y. or Phila. Furnished cottages to let.
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A select family hotel. Cool and above malaria. No Malaria or Hay Fever and no mosquitoes. Scenery unrivalled. Good table in connection with the House. For circulars and terms address
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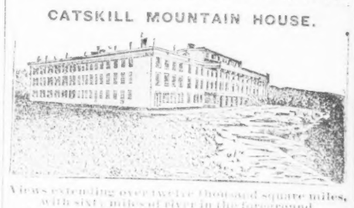
A regular resort for health, change, rest or recreation all the year. Elevator, electric bells, sun parlors, fine views, sulphur and mineral baths on the hill. Suites of rooms with private baths. Croquet, lawn tennis, &c. Massage, electricity, all baths and all remedial appliances. Nov. Turkish and Russian baths never surpassed in oriental elegance and completeness. Send for illustrated circular.

CATSKILL MOUNTAIN HOUSE.

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CATSKILL MOUNTAIN HOUSE CO., Catskill, N. Y.

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CANADA.
The Great Summer Resort for
HEALTH AND COMFORT.
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Steamers Twice Daily from Gravenhurst. For information see Grand Trunk Railway Time-Tables.
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MUSKOKA LAKE, ONTARIO, CANADA,
1000 ft. above sea level. Accommodation for 150 Guests. One of the best places on the Continent for persons troubled with Hay fever. Good fishing, Boating, Bathing, Lawn Tennis, &c. Rates, $2.50 to $3.00 per day.
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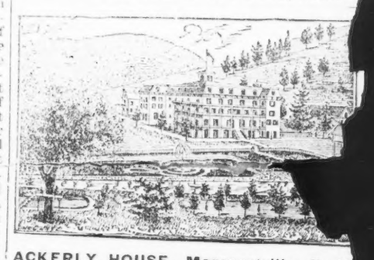
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The only direct route to the Catskill Mountains is via the Ulster and Delaware R. R., passengers landed on same elevation as hotels. The new line for Cooperstown, via U. & D. R.R. to Bloomville and Tally Ho Coach from there to West Davenport connecting with trains on Cooperstown Charlotte Valley R. R. This is one of the most delightful trips one could imagine. For copy of summer book, send six cents in postage stamps to N. A. SIMS, Gen'l Passenger Agent, Rondout, N. Y.

THE ALGONQUIN,
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FAIRMOUNT HOUSE, Tannersville, N. Y.
Elevation 2,500 feet. Central to all points of interest. Accommodation for sixty. Plenty of shade. Good plain tables; fresh eggs and milk. Refers to C. Muller, 29 Broadway, and to C. Beers, 100 Broadway, New York. Address
WM. T. WOODEN, Tannersville, N. Y.

[From The Country Gentleman, June 30.]

THE BURNHAM INDUSTRIAL SCHOOL.

Three miles from Canaan station, on the Boston and Albany Railroad, in Columbia County, N. Y., is a farm of 580 acres, formerly owned by the Shakers, and now used as a training home for wayward and unruly boys. It lies in a narrow valley, shut in by wooded hills, and bordered by Queechy Lake—a pleasant, wholesome country, an outlying part of the Berkshire Hills, and sharing their favor as a summer resort. In fact, when Mr. Frederick G. Burnham of New Jersey bought the farm, five or six years ago, it was for a summer residence and a stock farm. Circumstances led him to devote it to the raising of men instead of horses and cattle. The region is known to literature, for in a farm-house on the road from the station, Miss Susan Warner wrote, a generation ago, "The Wide, Wide World" and "Queechy."

To save boys on the way to vice and crime, but not yet criminals, was the motive which led to the incorporation of a society and the gift of the farm. The working out of the idea was hindered for some time by lack of experience and of a proper superintendent. Two years ago Mr. W. M. F. Round, long Secretary of the Prison Association, took charge. He had studied similar work in Germany and France, and brought home valuable ideas. One was the formation of a "brotherhood" of earnest young men, who for the slightest possible pay should give three years to the work. The seventy-six boys are divided into five "families," each in charge of a brother. The huddle of buildings left by the Shakers come into play, as each family has its own home, with school-room, reading-room, dining-room, and dormitory, and a special name, as "Mayflower," "Grange," or "Robin's Nest." Washing is done at a central lavatory; cooking at a central kitchen. A brother is in charge of each department of work, assisted by the boys. The latter, divided into "Juniors" and "Seniors," study half a day, alternately, though I believe the older boys labor all day when work presses in summer. The discipline is rigid, yet kind, and above all, a strong religious influence is thrown around them which leads to certain results and observances that I am to describe.

For two years past an annual summer festival has been held, called "Blessing the Fields," to which friends of the institution are invited. This year it fell on June 15th, a cool, clear day succeeding three of torrid heat. A ceremony of greater interest, however, preceded it. Twelve boys of various ages had given good evidence of changed character and a desire to lead Christian lives, and were to be baptized. The rite had been explained to them, but its mode left to their own choice, which was by immersion. Military drill forms part of the farm training, and when the visitors had arrived (including a number of Shaker neighbors), all the boys in battalion order, with Quaker guns, and band and colors at their head, took up line of march to Queechy Lake, three-quarters of a mile away. Behind them came three wagon loads of guests, the last a hay wagon decorated with green boughs and drawn by a pair of black oxen. It was a curious sight as the procession wound through the fields and woods, drum and trumpet sounding gaily, the red guidons fluttering along the line, and the slowpaced oxen bringing up the rear. Reaching the Lake, the boys were drawn up in two lines some distance apart, the candidates prepared themselves in a small tent, and after brief song, Scripture reading (the baptism of Jesus), and prayer, were led into the water and immersed by the Rev. John Dooly of Albany. A light wind rippled the surface of the lake; now and then a bird flew over; green, wooded hills shut in the picture. At intervals the boys on shore and their friends grouped in the bushes, broke into song led by the cornet, while Mr. Round, standing [illegible] and even a little *in* the water) took each lad by the hand as he came out, and bestowed a fatherly kiss on the wet but serious face upturned to his. At the close he stated that the boys had been carefully examined by a committee of clergymen, and several would soon unite with churches in the neighborhood. They form part of fifty-two such cases in the past two years.

The procession then reformed, and we went to the baseball field, where a short skirmish drill took place, to give the boys a little exercise and show their proficiency in arms. Then came the "Blessing of the Fields." Mr. Burnham was present (he is counsel for the Mutual Life Insurance Company of New York), and standing on one of the wagons, he explained its meaning. The fields play so large a part in the training of these lads, have so much to do with making good, industrious men of them, it seemed only proper that God's blessing should be asked upon them in a fitting and impressive manner. This year the boys were doing all the field work and no help was hired. After a hymn, led by the lads drawn up in hollow square, the 147th Psalm was read and the prayer of blessing offered by the Rev. George L. Clark of Farmington, Conn.

Another event was the dedication of Gilpin Hall, a large building on rising ground looking up the valley, intended as office, residence of the Director, and home of newly arrived boys. Trustee M. E. Viele of Albany, explained that it was the result of a gift of $10,000 from the late Miss Gilpin of Morristown, N. J., which came in an unexpected and providential manner. Rev. George S. Payson of Inwood, N. Y., offered the dedicatory prayer, and Mr. Round announced a Saturday half holiday for the boys, the baseball nine to meet the "Chathams." Lunch was now served in the building by the ladies of the neighborhood, the guests numbering about 100. It was intended also to dedicate "Christian Union Cottage" at this time, but this was postponed to "St. Christopher's Day" (the patron saint of the Brotherhood), when some of the staff of that paper might be present, through whom the funds for the erection were raised. This cottage is the home of the "Robins' Nest Family," and is exceedingly commodious and pretty. Its handsome school room and airy dormitory, with sheet steel ceiling and colored windows, were in striking contrast with the primmer, plainer Shaker buildings.

The last exercise of the day was a communion service held under the trees, in which the various clergymen present took part. At its close, the right hand of fellowship was given to the twelve baptized lads by the Rev. M. Payson. Mr. Dooly remained over night, and in the evening gave the boys a lantern lecture on the life of Christ.

The farm has 100 tillable acres; the rest is pasture and woodland. There are 30 acres in rye, 25 in oats, and 25 in potatoes; 100 tons of hay are cut. The live stock consists of 28 cows, 2 yoke of oxen, 9 horses, 25 pigs, and some other animals. There is a good equipment of tools, a steam engine and boiler of 10 horse-power, a dairy, with Cooley creamer and barrel churn, run by dog power. There is a printing office, various workshops, and the walls of a gymnasium erected by money obtained by the boys themselves, and waiting for further funds to be completed. Beside feeding the boys, the farm products sold bring in some income.

The boys come from different States, in age from seven to sixteen years, and remain from two to three years. Where able, the parents or guardians pay for their support. Otherwise, the institution is dependent on its friends. No uniform is worn, except a semi-military cap when drilling. Beside military drill, there is a fire drill at unexpected intervals—useful where so many wooden buildings and lively boys are brought together. When first entered, a boy is an "inmate"; by six months' good conduct he becomes a "cadet"; six more, a "graduate." Perfect conduct and work earn for him ten mills a day, beside a weekly "peculium" of equal value. After gaining a certain amount, he may purchase delicacies at the farm store and enjoy other privileges. If he is disobedient, he is put in a "thinking coop" for a half hour or so. If refractory, in solitary confinement, with some kind of work. The "dark cell" has never been used. Some cases of discipline are referred to the boys themselves. Last Decoration Day a boy took out a horse against orders, tried to jump a wall, fell, and was killed. A boy can run away, but he is pretty sure to be brought back. Extreme measures, however, are seldom necessary. There is an *esprit de corps* which keeps most boys in line after a little experience. Exact record is kept of study, work, and play, and each boy has a card on which every hour of the day is laid out. They also swim and skate, have garden beds and pets. I saw one boy with a Manx (tailless) kitten, another had a rabbit, others were looking after a lively brood of ducklings. Good reports have come from boys who have graduated, and places have been found for some on neighboring farms.

The "Brotherhood of St. Christopher" was planned to meet the difficulty of getting efficient and harmonious helpers, by eliminating the mercenary motive and appealing to higher ones. It requires patience, hard work, self-sacrifice, and religious enthusiasm in candidates, and after six months' trial, six young men were found worthy to enter the order for a three years' service, for board and clothes and $5 a month. Four have since been added—two from the boys—and one has died. They take such places on the farm as they are best fitted for, in field, garden, or shop, and are known simply as "Brother John," "Brother James," "Brother Morris," etc. In their work they are being trained for service elsewhere, and already call is made for them in other States. Burnham Farm will doubtless become a model for, and a feeder of, other like institutions. HOYT.

Agricultural Department.

HORSE TRAINING AT WEST POINT.

After new horses are brought to West Point, says Harper's Weekly, a considerable time elapses before they are brought into the riding-school; for cadets are never mounted on green animals. The horse first receives a certain degree of training, to accustom him to his new and unusual duties. When brought into the stables, he is placed in a stall adjoining those of experienced and quiet habits, that he may have the benefit of their example. Men at work about the stable are cautioned to approach him quietly, and always speak to him, that he may be gently accustomed to their presence. His diet even is carefully regulated, that he may become used to the Government forage ration without injury.

His first exercise in the line of duty consists in being halter-led by a trooper mounted on a well-trained horse. After this a bridle may be placed on him, and the reins loosely tied and thrown over his neck. When he is properly fitted with a snaffle bridle, the cavesson, a light halter fitted with a nose band, is adjusted, and the longeing strap attached. The practice of the longe is to supple and teach the horse the free and proper use of his legs. It thus aids in forming his gaits, and in fitting him for the cavalry service. The length of the lessons is regulated to avoid overfatiguing the horse.

Then bending lessons are given. From them the horse acquires a proper carriage of the head and neck. They also serve to render him more manageable by teaching him to conform to the movements of the reins, and to yield to the pressure of the bit. He is taught to arch the neck, to raise or lower the head, and to bend it to the side. After this, the horse is thrown. This is done, if possible, more gently and carefully than the preceding exercises. The method used is a modification of the Rarey method. A strap is fastened around the off fore pastern, and passed over the back. As soon as the horse moves, under urging, the strap is pulled and held taut, thus bringing the heel against the forearm, and keeping it there. The horse is brought to his knees, and in this position he is permitted to remain, until, of his own volition, he lies down, obeying the repeated command, "Down!" He is not to be pushed over.

This lesson illustrates the theory and motive of all the training. The horse is considered as an animal of a single idea. He has no reasoning faculties beyond the limit of his experience, and, consequently, he is reasoned with by acts alone. In this lesson he becomes convinced of his own helplessness, and of man's power over him. No amount of plunging aids him; the end of it is that he is compelled to submit and lie down. But in this, as in the other measures of training, he finds that no harm comes to him; he is treated kindly and gently, but yet so firmly that he is compelled to obey. He learns to trust his master, and to obey without dissent. He is made to submit to man's control without exciting his resentment, or suffering other physical pain than that resulting from his own resistance. The horse is now in a condition to step on to the tanbark and meet the cadet.

WOMEN COMMISSIONERS.

South Dakota does not propose to go unrepresented at the World's Fair. The Alliance Legislature having refused to make any appropriation, the leaders of the state have taken the matter into their own hands, have created a board of women commissioners, and are canvassing the State with a good prospect of raising by private subscription sufficient funds to pay for adequate exhibits. The Fund for an educational display is already collected. The State has been divided into districts, and to each a canvasser has been or will be assigned. No man need apply for a job under this commission, it being the desire of the ladies to show their husbands and fathers what they can do when they take hold of a public enterprise in earnest.

A JAPANESE GARDEN.

Mr. Lafcadio Hearn, in an article on this subject in the July Atlantic, writes thus of his own garden and some of its inhabitants:

Those antique garden walls, high-mossed, below their ruined coping of tiles, seem to shut out even the murmur of the citys' life. There are no sounds but the voices of birds, the shrilling of semi, or, at long, lazy intervals, the solitary plash of a diving frog. Nay, those walls seclude me from much more than city streets. Outside them hums the changed Japan of telegraphs and newspapers and steamships; within dwell the all-reposing peace of nature and the dreams of the sixteenth century. There is a charm of quaintness in the very air, a faint sense of something viewless and sweet all about one; perhaps the gentle haunting of dead ladies who looked like the ladies of the old picture books and who lived here when all this was new. Even in the summer light—touching the gray, strange shapes of stone, thrilling through the foliage of the long-loved trees—there is the tenderness of a phantom caress. These are the gardens of the past. The future will know them only as dreams, creations of a forgotten art, whose charm no genius may reproduce.

Of the human tenants here, no creature seems afraid. The little frogs resting upon the lotus leaves scarcely shrink from my touch, the lizards sun themselves within easy reach of my hand, the water snakes glide across my shadow without fear, bands of semi establish their deafening orchestra on a plum branch just above my head, and a praying mantis insolently poses on my knee. Swallows and sparrows not only build their nest on my roof, but even enter my rooms without concern—one swallow has actually built its nest in the ceiling of the bath-room—and the weasel purloins fish under my very eyes without any scruples of conscience. A wild uguisu perches on a cedar by the window, and in a burst of savage sweetness challenges my caged pet to a contest in song; and always through the golden air, from the green twilight of the mountain pines, there purls to me the plaintive, caressing, delicious call of the yamabato. No European dove has such a cry. He who can hear, for the first time the voice of the yamabato without feeling a new sensation at his heart, little deserves to dwell in this happy world.

HINTS ON HAYING.

Mr. A. B. Barrett gives these suggestions in the American Cultivator:

The leaves and flowers of the grass and clover are covered with a film of gum when they are growing, and it is this covering which keeps the rain from washing out the sugar and sweetness of the grass. When the grass is ripe or cut this gum quickly cracks, and allows any moisture from the air to enter, and grass that is not quickly gathered in after this must lose its most precious substance. If rain should fall upon clover just cut, and which has not wilted any, no harm will be done, for the gum has not yet cracked, but after it has wilted it will spoil rapidly. When the hay is partially or wholly cured rain will do great injury, and even a heavy night dew will sometimes work the harm.

When one is sure that the grass and clover are about ready for cutting it is better to start one or two mowing machines in the afternoon, so that all can be cut before night. It will then remain green all night, and the dew, or even rain, will not damage it greatly. The following morning the wind and sun will dry it rapidly and cure it. Then it needs raking and cocking at once, and not a particle left for another rain or night dew, for then the damage would be done.

The hay can be put into the barn quite green, if no dew nor rain has fallen meantime upon it, and, in fact, the richer the hay is in sap the better it will keep. A few days of sharp fermentation will follow, but this will do no harm. It will by this process generate enough heat to kill all the microbes, and after that decomposition will cease.

Farmers are apt to confound the internal and external moisture, and they make no difference between them. External moisture is injurious, but internal is not. Every load of hay that is taken into the barn contains nearly 75 per cent. of water, or, in other words, there are 500 pounds of dry hay to every 1,500 pounds of water. It is not necessary to dry out all this water before taking the hay into the barn. A great deal of it will dry up in the fields, and more will evaporate in the barn, but some of it will remain in the hay until sold. Over-curing is as bad as too little, for the hay by so doing loses much of its valuable ingredients.

SNAKE CHARMED BIRDS.

It is a popular belief that serpents have power to charm their prey before devouring it. Of this the Forest and Stream says: This belief seems to be applied only to smaller snakes. The small snakes, I observe, are endowed with more patience, and when they wish to procure a meal they do not rush upon their victim and by force crush out its life, but calmly and patiently await their opportunity. I believe that no serpent has the power to charm. The snake is a natural enemy to bird life. For this reason when a bird observes a snake it immediately sets about to drive away its enemy. The snake may raise its head and retain a motionless attitude, save now and then the thrusting out of the tongue. The bird will fly or flutter about, manifesting the greatest excitement, chafing and chattering, scolding and screaming by turns, all the while flitting in a hurried manner back and forth, until by this violent exercise in the fruitless effort to accomplish its purpose, it so reduces its physical force that it is unable to continue the warfare further then to retain with difficulty its hold upon some friendly branch. In this exhausted condition it can only flutter its wings and make fluffy its feathers and emit a slight vocal sound. Tired out, the bird is unable to escape, and thus falls an easy prey to the snake, that simply bides his time, and at the right moment reaches up and captures it.

RAISE SUNFLOWERS FOR OIL.

It has been announced that the Secretary [illegible] Agriculture is bending his efforts to put to so[illegible] profitable use the large tracts of waste land [illegible] this country, notably certain localities in [illegible] Southern States, and his belief in the value [illegible] the calla lily root as a food product has gai[illegible] considerable support. It is suggested by [illegible] *Pharmaceutical Era* that the department ad[illegible]cate raising on the swamp lands of Florida [illegible] sunflower, the seeds of which have considera[illegible] commercial importance, as from them is deriv[illegible] an oil which is a valuable product. The su[illegible]flower would grow almost without attenti[illegible] and with no cultivation, and the return pe[illegible] acre would be exceedingly liberal from the rich swamp soil. The sunflower industry of Russia has proven a prosperous one, and the oil ha[illegible] superseded all other vegetable oils in many parts of that country. Those who have looked into the matter a little consided that the proposed industry would from the start render very satisfactory profits, and undoubtedly something will be done in the direction.

GREEN ROSES.

Some of our contemporaries, says Meehans' Monthly are interested in the existence of a green rose. This has been a very well known plant in the vicinity of Philadelphia for probably a century. There is no difference theoretically between the petals of a rose and a rose leaf, and the transformation from one to the other in nature is very easily accomplished. A green rose, therefore, is nothing more than a rose in which in forming the flower, the rose has persistently refused to allow its leaves to be transformed to petals, they still continue as leaves. The petals of the green rose are, therefore, nothing more than green leaves. Outside of its interest as showing the relation between leaves and flowers, there is no interest in the green rose. Certainly it has no beauty.

HOUSEHOLD.

TOMATO RECIPES.

CURRIED TOMATOES.—Wash a cup of ri[illegible] add a teacupful of curry powder and salt to a quart of stewed tomatoes. Put a layer of the tomatoes in the bottom of a baking dish, then a layer of rice, and more tomatoes and rice, until the dish is full. Sprinkle the top with bread crumbs and bits of butter; bake in a moderate oven for half an hour and serve in the dish in which it is baked.

TOMATO OMELET.—Cut and chop half a dozen ripe tomatoes, season with salt and pepper, add half a teacup of bread crumbs. Beat four eggs and stir in with a small lump of butter. Heat a pan quite hot, grease with butter, pour in the tomatoes, stir until thick. Let brown and turn.

TOMATO TOAST.—Rub a quart of boiled tomatoes through a colander, put in a saucepan, season with pepper and salt. Lay slices of buttered toast on a hot dish and the tomatoes over.

BAKED TOMATOES.—Choose six large smooth tomatoes. Cut a slice off the stem end and carefully scoop out the seeds. Mix a cup of finely chopped cold boiled ham, two tablespoonfuls of stale bread crumbs, a teaspoonful of chopped parsley, half a teaspoonful of salt, and a dash of cayenne, with a tablespoonful of melted butter. Fill the tomatoes with the mixture, heaping into centre. Sprinkle over the tops with bread crumbs, put tomatoes in a pie dish, baste with melted butter and bake in a hot oven thirty minutes. When done take up and serve hot.

GREEN TOMATOES.—A very nice vegetable may be made of green tomatoes if treated as follows: Slice equal quantities of tomatoes and onions, season with salt and cayenne, and stew them for half an hour in a little water or stock. Served with fried crotons round. With the addition of poached eggs, this makes a good breakfast dish.

SPICED TOMATOES.—Scald and peel a peck of ripe tomatoes. Add four pounds brown sugar and one quart of vinegar, two ounces of cinnamon, one of cloves, one of mace, one of allspice. Boil slowly two hours, stirring often.

TOMATO FARCI.—Put a layer of [illegible] in the bottom of a pie dish, cover with [illegible] of bread crumbs, then sprinkle with [illegible] pepper, put in more tomatoes, bread, and seasoning until the dish is full. [illegible] on top, cover with bits of butter [illegible] twenty minutes.—Vegetarian.

HOW TO KEEP ICE.—It is often [illegible] to know how to keep a piece of ice [illegible] for a considerable time, and a [illegible] tells us how it may be done. [illegible] or four things that will keep the [illegible] of ice from melting away if [illegible] will only remember them. [illegible] ice warm is the way to keep [illegible] of ice in a pitcher, with a [illegible] and a rug over the pail, will keep a piece of ice in a refriger[illegible] snug white blanket will [illegible] man every day, and snap [illegible] milk that does not dare [illegible] steak that dares not fall. [illegible] mirable in their way, [illegible] bathend, but the greates[illegible] papers. With plenty of newspapers below, and on every side [illegible] ice will keep is a joke.

SUN PRESERVED CHERRIES.—[illegible] rest's Magazine tells how [illegible] by sun heat: "Stone the [illegible] on platters or in flat [illegible] cherries put a scant pint of [illegible] Mix them well by putting in [illegible] cherries and then sprinkling [illegible] them stand overnight and by morning the[illegible] will have extracted much of the juice. If [illegible] seem not to be very juicy in the morning, set [illegible] platter in the oven for a few minutes or in a warm place about the stove until [illegible] juice has come out freely. Then set the [illegible] in the sun—in the hottest place you can find—and put either glass or some sort of thin netting over them. In from a day and a half to two days the syrup will thicken and the fruit will become semi-transparent. [illegible] into jars and close them and the cher[illegible] are ready for winter use. No heating is [illegible]essary; but it is a little better to put into sealing jars than into open ones, merely to keep the fruit from drying.

One Thing and Another.

[illegible]oulanger's collection of art treasures and household decorations, recently sold in Brussels, contained sixteen portraits of himself.

The word "Hebrew," according to Rabbi [illegible]ssman, designates the race to which the descendants of Abraham belong, while the word "Jew" characterizes the religious faith of those [illegible] believe in Judaism.

[illegible]id that for what it costs to fire one [illegible]ne of our largest cannon, a missionary family can be supported over two [illegible]pan. Would we not better spike the [illegible] send the Gospel abroad?

[illegible]. Estes, who died in Salem, Mass., [illegible] the age of 87, was said to be the [illegible] who ever played a snare drum by [illegible] officiated as drum major at the [illegible] President William Henry Harrison.

[illegible]tated that Sir James Ferguson has [illegible] lesson on manners to postoffice servants, [illegible]eproving them for being rude and disobliging. To prevent misunderstanding, Sir [illegible]s' circular is thus significantly worded: "[illegible] notice has, so far, been expressed in the [illegible]line gender, but it is not meant for men [illegible]"

[illegible]atement attributed to President Harrison [illegible] all his classmates having filled drunkards' graves through the agency of the wine [illegible]as really made by his grandfather, General William Henry Harrison. The occasion [illegible] remark was a dinner given in the General's honor at Chester, Pa., soon after he had [illegible]ed the Whig nomination in 1840.

[illegible]ernor McKinley's aged mother, says the [illegible]bus, O., Dispatch, expressed her pleasure [illegible] she heard of the renomination of President Harrison. Said she: "I did not wish to [illegible]illiam nominated. Next time he can be [illegible]didate without making enemies." Mrs. [illegible]ley, the wife of the Governor, was opposed to his nomination this year. Both ladies [illegible]ess knew the Governor's real feelings, [illegible]ere guided by that knowledge in making [illegible]eir opinions.

[illegible] fashion of saying, "God bless you!" after [illegible]ng, originated with the ancients. These believed that some danger attended [illegible]ng, so they generally made a short prayer, [illegible]ch as "Jupiter, help me!" It has been [illegible] to be the custom among savages to do [illegible]me, and Jewish rabbis also make mention [illegible] fact. An old Roman writer says that [illegible]stom originated during a plague, when [illegible] who were seemingly in good health [illegible]d and fell down dead.

[illegible]sent some money to Ireland to pay the [illegible]e of her sister to Boston. She came by [illegible]ephalonia. The girl watched the papers [illegible]lly to see when the steamer would arrive. At last there was a report of her, but it [illegible]erribly disappointing to the girl, who [illegible] to her mistress in great distress and said: "The Cephalonia has got in, but oh, [illegible] in heaven, an accident has happened to [illegible] The lady took the paper, and this is [illegible]he read: "The Cephalonia below: she has [illegible] her record!"

[illegible] of the few genuine centenarians in the [illegible]y is "Aunt Betsy" McKay, who is dying [illegible] age of 106 years in Taylorville, Ky. She [illegible]emarkable old lady, with eyesight still [illegible]enough to enable her to read her Bible, [illegible] memory that enables her to recall, for [illegible]ification of her friends, the horrible [illegible]ere at "Pigeon's Roost," in the early [illegible]cky days, which she saw, and the story [illegible] excitement aroused by the passage of [illegible] first steamboat down the Ohio. She has [illegible]cendants living.

112 [illegible] clock has been exhibited at St. [illegible] a phonograph attachment [illegible]at, at any hour fixed upon, such [illegible]r announcements as may have been [illegible]ted to its keeping. What a boon such [illegible]ntion will be to the tired house mother! [illegible] nursery the solemn timepiece could be [illegible] to say: "Children, it is time to get up: [illegible] quickly, and do not dawdle." In the [illegible]tchen, at an early hour, it would be ready [illegible] Breakfast at 8 sharp, Mary; don't forget," and in the dining-room, "You must start in ten minutes or you will lose your train." How delightful it will be to have all of these tiresome daily reminders given vicariously, and what a saving of worry and temper! The dial of this clock of the future is, we are told, a human face, from whose uncanny mouth comes the announcement of the hours, as well as any directions which may be left with it.

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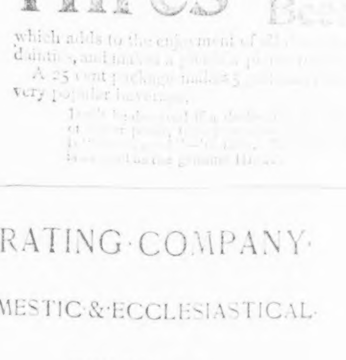

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Seventy-seventh Semi-annual Statement, January, 1892.

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Bonds & Mortgages, being first lien on Real Estate,	695,568 68
United States Stocks, (Market Value)	1,881,605 00
Bank, Trust Co., and Railroad Stocks and Bonds, (Market Value),	2,942,307 50
State and City Bonds, (Market Value),	871,737 39
Loans on Stocks, payable on demand,	347,735 00
Interest due and accrued on January 1st, 1892,	51,138 95
Premiums uncollected and in hands of Agents,	497,708 62
Real Estate,	1,544,938 96
	$9,370,640 00

LIABILITIES.

Cash Capital,	$3,000,000 00
Reserve Premium Fund,	4,117,657 00
Reserve for Unpaid Losses and claims,	962,592 74
Net Surplus,	1,290,390 26
	$9,370,640 00

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Policy Holders Surplus	2,645,761 24
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A HAPPY HARBOR AND ITS CHURCH.

Lake George! The very name calls up a picture of that gem of lakes, in its perfect setting of mountains, up and down whose leafy sides shadows chase each other, as the clouds sail serenely across the sky. The green lake, whose waters, clear and transparent as crystal, now lie motionless as a mirror at your feet, and now fret themselves into impatient ripples, and the quiet majesty of the grand old mountains linger long in the memory, and tempt one to visit them again instead of seeking new haunts.

A more thoroughly delightful trip could scarcely be planned. Leaving the heat and noise of the city on one of the floating palaces which the People's Line of steamers may well claim to be, you glide gently up the Hudson in the long summer twilight, past the Palisades with their frowning fortresses of rock and the banks with their picturesque homes that might almost delude you into thinking that you were threading the waters of the castled Rhine. An appetizing supper, a comfortable night's rest, a ride of less than three hours in the freshness of the early morning hours, and you are at your journey's end, if you propose to tarry at the head of the lake.

Those who have once had the good fortune to become guests at the Lake House, are glad to seek its hospitality again. It is but a short distance from the station, and is charmingly situated, sentinelled in front by a double row of magnificent maples, while the shady lawn in the rear of the hotel slopes down to the lake. There are several beautiful cottages connected with the Lake House, so you can enjoy all the comforts and retirement of home life, if you will, added to the attractions of hotel life. Mr. H. E. Nichols, the obliging proprietor, sees to it that nothing is lacking which might add to the comfort and happiness of his guests, and boating, fishing, croquet, lawn tennis, and an excellent stable provide recreation to suit every taste. It is hardly necessary to say that the needs of the inner man are most bountifully provided for. Year after year the same guests return, only to become more charmed with their summer home. As you stand in the spacious hall and look through either door, you see a picture framed before you which an artist might covet. On the one side, you see the silver waters of the lake shimmering, with little boats dotting the quiet surface, or some eager little yacht puffing its way along. On the other side, you see the green slope of the mountain rising, amphitheatre like, the slender spires of the churches standing out against the leafy background, and as you look past them up to the mountain tops, the words involuntarily repeat themselves. "I will lift up mine eyes unto the hills from whence cometh my help."

Not the least object of interest to Presbyterian visitors at the Lake is the Presbyterian Church at Caldwell. This church, by the way, deserves more than a passing mention. Perhaps few of those who come up among these mountain solitudes to seek rest and health, realize how greatly they are blessed in finding church privileges available to them during their vacation days. We are prone to accept such blessings with as little thought as we accept the sunlight and air, and many who join in these Sabbath services have no idea of the self-sacrifice and unselfish giving which enables this little church to open its doors to the throngs of summer visitors, as well as to minister to the needs of those who form the resident population

This brave little church, numbering but fifty three members, none of them endowed with worldly means, is making a heroic struggle to be self-supporting and not come upon the Board of Home Missions for relief. The annual expenses of the church are about eleven hundred dollars, and the utmost that this small membership, mainly women and young people, can raise by the most self-denying efforts, is about three hundred dollars. Surely it is not too much to expect that those who each summer share in the services and enjoy the privileges which this church offers, shall of their abundance give the remainder. Rev. Charles Blake, the beloved and able pastor of the church, is doing a good work here. During his pastorate, extending over the last three years, nearly half the membership has been added to the church. A flourishing Christian Endeavor Society numbers forty members, and if, as it has often been said, the prayer-meeting is the pulse of the church, the earnest meetings of these young people indicate a strong spiritual life in the church. Not only his own people, but summer residents who come under Mr. Blake's pastoral care, learn to esteem this brother highly in love for his work's sake. If all those who worship here this summer will remember to contribute in proportion to their means to the expenses of the church, the burden of its support will not rest so heavily upon a faithful few. Perhaps some will come here, exhausted bodily and mentally, to inhale strength and health with the fragrance of the pines. Others may see a life dearer to them than their own quicken into new vigor in this bracing air, laden with healing balm. Is it too much to ask that a thank offering for the inestimable blessing of restored health should be laid upon the altar?

There is a perfect restfulness about Lake George which commends it to jaded and overwrought nerves as a place of recuperation. A Sabbath peace broods over the island studded lake, and lays a quieting touch upon the hurried pulse. Broad fields, mildewed with daisies, spangled like cloth of gold with buttercups, or odorous with the breath of the purplish clover, slope down to the water's edge, where miniature waves keep up a soft, murmurous music as they lap aginst the sandy beach. All is peace and beauty. Those who have learned to love the peculiar charms of Lake George are ever increasing. Cottages along the lake side grow in number, and their occupants come as early as they can escape from the cares of business, and when practicable, stay into glowing October.

For one hundred and nine years this lake bore the beautiful name of Lake St. Sacrament, but in 1755 General Johnson changed the name to Lake George, in honor of George the Second. It is studded with little islands, and the popular belief for a long time concerning the number of these islands was that there were three hundred and sixty-five, one for each day in the year, including a little floating island, which carried out this belief by obligingly putting in an appearance in leap year and disappearing at other times. When the lake was surveyed a few years ago, the number of islands was authoritatively fixed at two hundred and twenty. The large steamers Ticonderoga and Horicon supply transportation to the various places along the length of the lake, and connect with the trains.

Through the months of July and August the rush of visitors is the greatest, and the hotels are taxed to their utmost capacity to accommodate their guests. It is not that the charms of the lake are the greatest during these months, but because it is the time when it is most practicable for the majority of people to take a vacation. Come when you will, in early May, or in the autumn months, you may be sure that you will always find the lake at its best. It is never anything but beautiful and health giving. If it is possible to spend all the summer months here, then you may count yourself blessed indeed, for it will assure you of a grand reserve store of vitality accumulated at your leisure in these pine laden breezes that will tide you over months of work, either of body or mind, till vacation comes again, and you can cry "Ho for Lake George!"

MRS. GEORGE A. PAULL.

PHILADELPHIA LETTER.

THE EVANGELIST has been deeply interested in the closing of Dr. Tuttle's long and fruitful Presidency of Wabash College. It will be interested also in the selection of his successor. The choice of the Board of Trustees has fallen upon the Rev. W. P. Kane, D.D., of Bloomington, Ill.

Dr. Kane is well known in New York State. For many years he was the honored pastor of the United Presbyterian Church of Argyle, Washington County. Some years ago he was called to the Second Presbyterian Church of Lafayette, Ind. In both his pastorates he has been very successful. While in Lafayette he has been one of the trustees of Wabash College and has taken an active part in the direction of its affairs. Dr. Kane is an eloquent preacher. He is also a man of fine education and broad culture, fitted to fill and adorn any position. If he should accept the Presidency of Wabash, he will carry to the honored chair an enthusiastic interest in education, as well as the qualifications for wise administration.

It is but a few weeks since Dr. Kane was in this city, on behalf of the Wabash trustees, looking up the record of another man. He went back enthusiastic in his commendation of this excellent Pennsylvania pastor, and confident that he would be chosen to the position, provided he would give encouragement to his friends who were favoring his election. It is rather interesting, therefore, to learn that the tables have been turned upon the good doctor himself. It is not surprising, however, for his name has been popularly canvassed for the position ever since Dr. Tuttle announced his intention to resign the Presidency at the close of the past college year. Dr. Kane has been a favorite with the students for years.

The Rev. W. L. Ledwith, D.D., is justifying the hopes of his friends in his new pastorate in the Tioga Church. At the last communion twenty were admitted into the church, making a total of forty-one in the months since Dr. Ledwith took charge. The congregation is increasing in attendance, and there is much spiritual interest. Four new elders were installed on a recent Sabbath—Dayton W. Hulbart, Samuel D. Jordan, A. Henry White, and Daniel H. Yerkes.

The death of the Rev. Da Costa Pomerene, in the accident on the railroad at Harrisburg a week ago, was very sad. Mr. Pomerene was graduated from Princeton Seminary about eight years since. He was pastor for a time in Salem, Ohio, but for the past year or more he has been residing in Philadelphia. He has preached in many of our churches with much acceptance. He was nearly blind, which added a pathetic element to his life and work. He was a good writer, his contributions appearing in The Presbyterian.

Such an accident as this on the Pennsylvania Railroad, when it is remembered that it was altogether preventible by the simple faithfulness of all those set to attend to their duties, is particularly sad. When a telegraph operator, or flagman, or brakeman, or other employe, by one moment's negligence, becomes the means of the crashing of one train into another with such terrible consequences, it is impossible to treat the matter as a piece of pardonable carelessness. The lesson should be the emphasizing anew of the duty of exact faithfulness and obedience of orders on the part of that great army of men who fill positions of responsibility, not on railroads only, but wherever the safety and the lives of others may depend upon such fidelity.

J. R. MILLER.

PHILADELPHIA, July 4, 1892.

A REFORMED GAMBLER.

One of the difficult problems of to-day is how to deal with and counteract the vice of gambling. This is, however, being done in a practical way by Mr. John P. Quinn. His many years of experience as a gambler have made him familiar with all its depths and allurements, both as a pastime and a pursuit, so that many hope he has been raised up like John B. Gough and Francis Murphy to do a special work.

The methods gamblers resort to in robbing those who engage in play with them, are very fully set forth in the course of his public talks. Mr. Quinn takes the gambling implements, as the roulette wheel, the faro bank, and other gambling devices, and shows that to the professional these are not games of chance or skill, but instruments of systematic robbery. Many a young man at these lectures has had his eyes opened for the first time to the true character of gambling. Frequently strong men who have been venturing their money in some game, have broken down and have confessed their folly and sin.

At the close of a recent lecture in this city, a young man came to Mr. Quinn, and with tears in his eyes said: "I have been gambling. You have taught me a lesson. By the help of the Lord I am not going to gamble any more." Another young man remarked, "That accounts for the $25 I lost." We are told, that in some of the meetings held in the East, hundreds of young men have stood up and expressed their willingness to sign the anti gambling pledge, which reads as follows:

"Recognizing the alarming prevalence and steady growth of the gambling habit, and believing that the vice is one which saps individual morality, desolates homes, and tends to subvert the integrity of the State, we, the undersigned, hereby pledge our sacred honor, that from date of signature hereto, we will abstain from gambling in every form, whether by cards, dice, or any other game of chance, and will use our influence to induce others to do the same.

And to this pledge and its faithful fulfillment we pledge our sacred word of honor, invoking upon our promise the blessing of the Supreme Being, who knows no chance, and to whom all hearts are an open book."

Rev. A. S. Palmer is assisting Mr. Quinn in this very practical work. It is suggested that they could accomplish tenfold the work if they had a tent to put up at summer resorts where the people are. Such a tent as they need would cost $400 or $500. Messrs. Quinn and Palmer may be addressed at 111 Nassau Street, New York.

July 1, 1892.

FOR THE TRAVELLER.

At this outing season the question of luggage becomes a serious one. Those who want thoroughly good articles, trunk, satchel, hat-box, or what not, with travelling comforts of all sorts, will do well to look in at John Cattnach's, 736 Broadway. His goods are cheap, not only because they are the best, which are always the cheapest, but because they are low in price.

LAFAYETTE COLLEGE.

Sixty years ago Lafayette was founded. The first Commencement under Dr. E. D. W[illegible]field as president began on the 26th of June with a baccalaureate sermon by Samuel T. Lowrie, D.D., of Philadelphia, on "Take heed how ye hear," an able discourse, ingenious and interesting, on how to acquire fitness for one's sphere. The theme of Rev. John Fox, D.D., of Allegheny, in his sermon to a crowded audience before the Brainerd Missionary Society, was the power of the Holy Spirit in the continued guidance of the Church. The report of the Society showed a goodly measure of Christian activity on the part of its 116 members.

President Warfield on Tuesday discussed [illegible] versities and University Work, deprecating the commercial aspect of education as so often [illegible] nessed in the establishment and conduct of newly founded larger institutions; on the co[illegible] trary, the faculties of our so-called smaller [illegible] leges are diligent toilers for fidelity's [illegible] not for fame. He did not believe [illegible] ever was a time when college stu[illegible] body, despite the athletics and var[illegible] distracting influences, worked so we[illegible] and so steadily, or with such a defini[illegible] before them, as now. The unnecess[illegible] part that student life plays in publ[illegible] an evil. It tends to make the life of [illegible] cessful college man too theatrical, or [illegible] foolish prank brings him under such [illegible] public disapprobation as to follow him [illegible] jurious persistency.

He spoke with admiration of the theory [illegible] practice of education as he had found it [illegible] ducted in the walls of Lafayette. It was [illegible] servative, systematic and fixed in its a[illegible] mental development. One hundred t[illegible] dollars has been pledged to the endowme[illegible] ing the year, besides a like sum to come [illegible] the estate of Daniel B. Fayerweather. [illegible] new prizes have been founded by al[illegible] amounting to $150 in all.

James Gayley of Braddock, of the class o[illegible] Hon. Robert Snodgrass of Harrisburg, o[illegible] and Rev. David J. Waller, Jr., Ph.D., o[illegible] State Superintendent of Public Instruc[illegible] were elected trustees of the college. The [illegible] iors are to be commended for taking a [illegible] against unnecessary expense in graduating [illegible] ercises. Thirty-seven received the first de[illegible] and twenty-six the master's degree. The [illegible] orary degree of Master of Arts was con[illegible] upon Hon. John P. Elkins of Indiana, Pa. [illegible] of D.D. upon Prof. Samuel A. Martin of [illegible] Professor in Lincoln University; Rev. [illegible] Balcom Shaw of '85, New York city, and [illegible] Francis McAllister, rector of the Epis[illegible] church in Elizabeth, N. J. The social fea[illegible] of the week, and the numerous events o[illegible] programme in literature, science and athl[illegible] were full of comfort and cheer for the [illegible] visitors.

SAVED TWO FROM DROWNING.

A decided stimulus is likely to be given t[illegible] cultivation of athletics at girls' colleges [illegible] award lately decided upon at the Treasury [illegible] partment, by which a medal will be give[illegible] Miss Bertie O. Burr of Nebraska, for resc[illegible] two young ladies from drowning in the [illegible] River, near Crete, Neb., last summer.

A number of young ladies were bathin[illegible] the river, when one of them threw up [illegible] hands and disappeared, sinking twice in tw[illegible] feet of water before Miss Burr could go t[illegible] rescue. Miss Burr was the only swimm[illegible] the party of five or six and plunged b[illegible] into the swift current, bringing the drow[illegible] young woman safely to shore. Another y[illegible] woman waded so far out in the stream [illegible] the excitement of the moment, that she [illegible] carried off her feet by the current, and [illegible] Burr swam out again and brought her sa[illegible] to the shore.

Miss Burr learned to swim [illegible] Seminary at Auburndale, Mass. [illegible] of the Seminary, Prof. Bragdon, wro[illegible] letter on the subject to Representative Wi[illegible] of that State, and Mr. Williams presente[illegible] case so strongly to the Examining Board [illegible] it was voted unanimously to grant a m[illegible] The courageous young woman will probabl[illegible] enjoy a further distinction in the fact tha[illegible] her medal will be of gold instead of silver. Silver medals are granted for displays of heroism [illegible] gold medals are granted rarely for cases of extraordinary daring and endurance. The Treasury officials regard this as one of the most striking cases of courage and self-possession which has been brought to their attention, and as, perhaps, more remarkable, though not more creditable, in being displayed by a carefully educated society girl rather than by a fisherman's daughter or some one accustomed to such risks.

THE CELEBRATION OF THE FOURTH.

In this part of the country the weather was so fine that by itself alone it was enough to cause a general feeling of jubilation. The festivities in this city and this part of the country were unusually free from accident; few lives were lost, and little property (except in gunpowder) was destroyed. The city of Paterson, New Jersey, and the town of Quincy, Mass., commemorated their centennial anniversaries with considerable pomp and circumstance. In Woodstock, Conn., the usual annual celebration took place, with Secretary Tracy, Attorney-General Miller, Senators Platt and Frye, General Morgan, and others for speakers. In this city, besides the usual methods of marking the day, the Italian Americans set an example of patriotism by breaking ground for the statue of Columbus, which they are to give to the city. An interesting little incident of the day was that in the early morning the flag was raised at the Battery by Christopher Forbes, great-grandson of Sergeant John Van Arsdale, who tore down the last British flag from the pole in 1812 and ran up for the first time the American flag. About a quarter million people are reported to have gone out of town for the day, besides tens of thousands who went away on Saturday.

NEW ELECTION LAWS.

It is a fact of some interest, and perhaps of importance, that the Presidential election next November will be held in nearly all the States under new election laws. Thirty-five States have adopted the Australian system of voting, with modifications. Some of the States, New York, Pennsylvania, New Jersey, and Connecticut, have Australian ballot laws that have been juggled with by politicians opposed to a secret ballot, but even in these States the laws provide for official ballots and give more or less security to the voter against interference in casting his ballot. There has always been much talk about intimidation and bribery at Presidential elections, but very little proof of corruption. As both parties have been accused of these offenses, their elimination through the workings of the new ballot laws may have no effect on the result, but the fact that the new method of voting has been changed in more than two thirds of the Union since the last Presidential election, adds a fresh element of uncertainty to ante election calculations. The States that have not adopted the Australian ballot system are mainly in the South. Some votes will doubtless be lost through a misunderstanding of the method of marking official ballots, but on the other hand, some votes may be gained through the fact that blanket ballots are to be so generally used. It is probable, also, that simple "trading" will be reduced to a minimum, because with a secret ballot in force, it will be impossible to make sure that a trade agreed upon has been carried out. But the politicians will, no doubt, find means of getting over or under the law in some way. It is said that in New York voters were paid to stay away from the polls, instead of being bribed to vote against their party, because the failure to vote could be verified, while the casting of a ballot left the briber in doubt as to whether the bargain had been fulfilled. Even that device, however, represents only one half of the old time corruption.

Where the Australian Ballot law has been tried in State elections, it has generally given satisfaction, though it has not in any instance wrought such a change as would indicate that there had been much bribery or intimidation to correct. There is, however, a distinct gain in having a system of voting that puts a quietus on mere rumors of corruption, and whatever may be the result of the Presidential election next November, it will be accepted as free from the suspicion that it was brought about by bribery or intimidation in the States, having laws fairly based on the Australian system of voting.—Philadelphia Ledger.

Current Events.

City and Vicinity.

The resignations of Drs. Ewing, Janeway, Jacobi, Prudden and Smith from the Health Board is a matter of deep regret, not because they took a step to which they felt bound in self-respect, but because of the state of things which made the step necessary, and because at this season especially the city can ill afford to lose their valuable service.

That excellent work of the Charity Organization Society, the Bartholdi Crèche, is in need of funds. It will be hard to find a place where a dollar will do more good than this. It comes without a moment's delay to the help of those sick children to whom a breath of fresh air may mean all the difference between life and death—sending them with their mothers for a sail across the ferry and a day in the fresh air of one of our loveliest islands.

It is so hard to do good with money without doing a great deal more of harm, that kindly people must rejoice in the undertaking of the Herald newspaper to be the medium of its readers' charity in distributing ice among the sick poor of this city. Some five thousand dollars have been contributed, and the distribution has been begun, not only through stations opened for the purpose, but through the district officers of the Charity Organization Society, the King's Daughters' Chapter of Tenement House Work, the College Settlement, Hebrew Charities and other charitable societies, Water Street and other missions, various dispensaries, and several churches, Romanist and Protestant. There surely can be no danger of pauperizing the poor through the gift of ice in hot weather.

The cause which all Christian people have at heart whatever their various views of methods, that of the prevention of crime, received a serious blow in the sudden death on Sunday of Mr. David J. Whitney, one of the founders of the society of that name, and its Vice President at the time of his death, being earnestly associated with Dr. Parkhurst in his efforts to make that society a power for good in this city. [illegible] Whitney was born in Marblehead, Mass. [illegible] was the son of the Rev. John Whitney. [illegible] had been in the commission business in [illegible] city for thirty years. He took a great interest in the government of the city, and [illegible] his best to see that the Sunday and other [illegible]s were enforced. He was a member of the [illegible] Presbyterian Church, and until a year ago [illegible] had a class of young ladies in the Sunday [illegible]ool, but he was compelled to give up this [illegible]k on account of ill health. Mr. Whitney [illegible]s fifty-six years old, and leaves a wife, but [illegible] children.

The sixteenth summer school of the American Institute of Christian Philosophy, will open at Prohibition Park, near Port Richmond, Staten Island, next Tuesday, July 12th, with afternoon and evening sessions, beginning at 3.30 and 8 P. M. The Park is reached by the Staten Island boats from South Ferry. Joseph Cook opens the school with an address on "Fast and Loose Theories of Evolution." The annual meeting occurs on Friday evening, when addresses will be made by the Rev. Dr. Charles F. Deems of this city, the President of the Institute, and others. Several practical topics, such as the "Tenement House Evil," "The Labor Movement," "The Education of the Colored Race," "Prison Life," "Our Shop Girls," and "The Brotherhood of Christian Unity," are interspersed with the more theoretical questions, such as "The Philosophy of Education" and "Where was Man before He was?" President Warfield of Lafayette College, Professor Hyslop of Columbia College, Professor Seward of Andover, Mass., Dr. Carlos Martyn of Newark, N. J., Dr. D. S. Gregory, R. Fulton Cutting, and W. M. F. Round of this city, and President Brown of the Alabama Polytechnic Institute, are among the speakers.

[illegible] and News.

[illegible]rvative Bangor farmer estimates that recent rains have added 250,000 tons to the hay crop. That means a couple of million [illegible]rs.

[illegible]ports from the West say that a great yield of wheat and corn is expected. Wheat will [illegible] out better than in any previous year except 1891, according to the indications, while crops in almost as good condition as it has been any recent year at this time.

Emma Bradley of Chicago has established at her own charges, a mission school in one of the worst quarters of the city. She lives in the rear of the school-room, and shares her [illegible] with a number of pensioners who come to her table every day.

According to a decree in the case whereby Polk Place goes into the possession of the heirs at law of President Polk, the heirs consent that the cost of a lot in Mt. Olivet Cemetery and removal of the remains of President James K. Polk and wife be made a charge and lien on the property. It is not known when the remains will be removed from Polk Place.

The Pension bill was passed by the United States Senate June 29th, with the amendment of the Committee on Appropriations, increasing the appropriations for invalids', widows', and orphans' pensions from $133,048,366 to $144,956,000. The Senate also passed the Legislative Appropriation bill, and sent it to the House for conference.

[illegible] in the wheat belt have proved especially destructive to insects, besides giving the plants a strong growth, which enables it to resist attacks of insects at a later period of warm and drought. Corn is more liable to suffer from too much wet. It is a tropic plant, needing [illegible] and hot weather, not too dry, but it can't be too hot for the corn.

[illegible] President and Mr. Harrison have gone to the [illegible]dack Mountains. The party consists of President and Mrs. Harrison, Lieut. and [illegible] Parker, and Mrs. Dimmick. The President will remain in the mountains only long enough to see that Mrs. Harrison is made comfortable. Mrs. Harrison has continued to regain her strength, and it is thought [illegible] sufficiently strong to stand the long journey without retarding her recovery.

Foreign.

[illegible]ra is reported to have reached Tiflis. [illegible] the Russian Trans-Caspian cen[illegible] suppressing cholera telegrams to newspapers.

[illegible]an Government is preparing a bill [illegible]tended to stamp out Stundism by [illegible] harsh measures, such as those applied to [illegible]

[illegible]tone was struck in the eye, last [illegible] missile thrown, it is said by a [illegible] first grave fears for the safety of [illegible] entertained, but the injury proves [illegible]een serious.

[illegible]olony the negroes are coming into [illegible] fast that the people have raised [illegible] qualification for votes from $25 to [illegible] voter must be able to write his [illegible]dress clearly.

[illegible]ontinues to pour out lava which [illegible] bridge extending from the cone to [illegible] escarpment of Monte Somma, the [illegible] that lies to the north and east. [illegible] have glows with a white heat and [illegible]nts a magnificent spectacle.

[illegible] do not appear to be losing their [illegible]. The president of the German [illegible] Exhibition in Hamburg informed a [illegible] brewers in that city, the other day, [illegible] that last year Germany drank [illegible] the tolitres of beer of all kinds, an [illegible] 662,150 over the previous year [illegible] something over one and an eighth [illegible]ons.

[illegible]gian Parliament has a clerical [illegible] thirty two in the Chamber of [illegible] of sixteen in the Senate. As the [illegible]s against manhood suffrage, it is [illegible] coming revision of the Belgian [illegible] which is to be made by the Cham[illegible] sitting together as one body for [illegible] will not result in such an exten[illegible]chise.

[illegible] Duke George, the Czar's second [illegible] under medical care for pulmonary [illegible]as-Tuman in the Caucasus, is [illegible]markable course of treatment. [illegible] rooms are bare and unpapered, the furniture is of plain wood or cane, without upholstering or stuff covering of any kind, and his bed consists only of the thinnest of mattresses. Throughout the winter only a very moderate fire was kept up, while the windows were continuously open. The Duke's attendants suffered dreadfully from the cold, but his medical advisers hold that low temperature is very beneficial to their patient, as it tends to destroy the bacillus and prevent the formation of tubercle.

The death of Captain Mayer of the French army from a wound received in a duel with the socialistic Marquis de Mores, has aroused so much feeling that two bills have been presented in the Chamber of Deputies proposing that duelling shall be made a crime. It is said that even Henri Rochefort and Paul de Cassagnac, who probably have fought as many duels as any two Frenchmen living, are in favor of legislation of some sort on the subject, and it looks as if France were beginning to realize the wickedness of so-called affairs of honor. The present step rebukes the anti-Semitic spirit, which is understood to have led to the de Mores-Mayer duel, the dead officer having been a Hebrew, and singled out by his adversary on that account.

The French royalists are to hold in Paris an exhibition, which will be opened on August 10th, of objects that once belonged to Marie Antoinette and Louis XVI. As soon as the organizers of the exhibition had announced their purpose, they began to get letters from eminent personages who possess relics of the royal pair. It appears that France is very rich in these royal relics. Within a short time, for example, the organizers got over 200 letters offering to lend locks of hair cut from the head of the King and Queen before they were guillotined, or immediately afterward. They were embarrassed by finding that the amount of this hair was far greater than the royal victims could ever have possessed, and that yet more of it is held by other relic keepers.

In the cholera stricken cities of Persia the devout Mohammedans spend their time in prayer that Allah will stay the plague, if such be his holy mind, but they themselves will not raise a finger to stay it. Under the leadership of sanctified Mollahs they march through the cities seven times a day, bewailing their sins and imploring Allah to be merciful, if such be his pleasure, marching prayerfully through the streets that are strewn with unburied corpses, by which the air is polluted and the pestilence propagated, but raising never a hand to purify the foul cities, or taking any means to put an end to the ravages.

The people of Guadalahara, Mexico, and the surrounding country, have lately been in a state of terror on account of repeated shocks of earthquake, which have been the most serious ever felt there. The first shock was on the night of Friday the 24th and lasted eighteen seconds. The glass in windows was broken and plastering in many buildings was cracked. Hundreds of people took refuge in the streets. At daylight Saturday morning, a second and more serious shock occurred. No less than one hundred buildings were completely wrecked. Several persons were seriously injured, but none killed. Since then several shocks have been felt. The Colima volcano, south of Guadalahara is in active eruption, and is throwing out great volumes of sulphurous smoke and lava.

The German authorities have received the pleasing information that the Shah of Persia has abandoned the thought of visiting Europe this summer. The royal semi-barbarian is a most uncomfortable person to have about as a guest, and after his visit to England the people at Windsor had a hard time in putting the historic places to rights. Last year the "King of Kings," as the shah grandiloquently styles himself, honored the Elburz mountains and the Mazanderan Province near the Caspian Sea with his presence. The people of Mazanderan have not yet recovered from the effects of his sojourn. According to letters from Persia they were almost reduced to bankruptcy upon that occasion. A journey of the Shah to the various districts of his empire is little more than a plundering expedition, and the announcement that he will spend the summer in the Province of Irak must fill the hearts of his subjects there with anything but gladness.

Institutions.

The Commencement exercises of Wells' College for Women, Aurora, N. Y., closed June 15. The President of the College, Dr. E. S. Frisbee, preached the Baccalaureate sermon Sunday evening, in the Presbyterian Church. The address to the graduating class was made by the newly elected President of Cornell University, Dr. Jacob Gould Schurman. The reception, which followed in the parlors of the College, was largely attended. At the Alumnae meeting, held Thursday morning, a paper on The Rights of Children was read by Miss Swinton, '88, of Port Jervis, N. Y. Miss Weber, '89, presented a paper on The Ideal Civilization, dealing more particularly with our failure to reach the poor and outcast.

The following honorary degrees were conferred this year at Yale: D.D.—The Rev. Charles M. Tyler, '55, of Cornell University. LL.D.—Prof. Theodore W. Dwight, late of the Columbia College Law School, an honor which hardly reached him before his death; Sir Donald A. Smith, Chancellor of McGill University, Montreal; the Rev. Dr. Charles H. Hall, '42, Brooklyn, N. Y.; Prof. Thomas R. Lounsbury, '59; the Rev. C. F. P. Bancroft, Principal of Phillips Academy, Andover. Litt.D.—William L. Kingsley, '43, New Haven.

At Harvard the honorary degrees of LL.D. were conferred upon Charles Allen, Richard M. Hunt, and Eben C. Sprague; D.D. on Joseph Osgood, and A.M. on Silvester R. Koehler, Thomas J. Kiernan, Michael Anagnos, and Edward S. Morse.

Mount Holyoke College, at its recent commencement, graduated a class of thirty-nine. The baccalaureate sermon was given June 19th, by Rev. Michael Burnham, D.D., of Springfield. The orator of Commencement Day was Dr. Henry Storrs of Orange, N. J., who spoke on the fitting of the college student for leadership in public affairs. The question of becoming leaders is not one of ambition, but of responsibility. A college consists not in its walls, nor in its curriculum, but in its teachers, who should have conceptions so broad that their students will be students not of books merely, but of the age.

Degrees were conferred and diplomas presented by President Mead. The other exercises of Commencement week were the Junior promenade, on Tuesday evenings; the class day exercises on the college campus Wednesday morning; the alumnae meeting Wednesday afternoon; a concert Wednesday evening, and the Senior reception Thursday evening.

At the alumnae meeting, the following nominations to the Board of Trustees were made: Miss Sarah Eastman of Wellesley, three years; Mrs. Burnham of Springfield, two years, and Miss Charlotte Morrill of New York, one year. The alumnae meeting was in part a memorial for Miss Blanchard, who was acting President the first year of the college, Principal of the seminary six years, and a teacher there thirty years.

Miss Morrill, president of the New York and Brooklyn alumnae, placed in the hands of the trustees $15,000 raised by that society for the Mary Brigham cottage. Electric lights are to be put into the college buildings this vacation.

F.

Woman's World.

The Bishop of Louisiana at a meeting of the Woman's Anti-Lottery League in New Orleans, [illegible] the occasion to testify [illegible] high appreciation of the value of their services in this cause.

Miss Maria Morgan, who recently died in this city, aged sixty-four, [illegible] in height, possessed great knowledge of horses and cattle, was live stock reporter of The Times, Herald, Turf, Field and Farm, and Live Stock Reporter, besides writing pedigrees and racing articles for the American Agriculturist, and held the office of station master of the Pennsylvania Railroad at Robbindale, N. J.

Mrs. Mary Elizabeth Blake, in the current North American Review, makes a strong protest against the custom of wearing mourning. She says: The custom is outworn; it is an anachronism in the nineteenth century. It is unchristian; it clouds the spiritual significance of the resurrection with the ever present expression of temporal loss. It is cruel; it forces helpless and innocent people into action which entails privation and unnecessary suffering. It is untruthful; it makes false outward show of changes in sentiment. And it is essentially vulgar; for it presses private affairs upon public notice; it thrusts claims of fashion and frivolity upon a time which most greatly moves the heights and depths of being; and it forces its superficial worldliness into the fiercest [illegible] which can ever rend human nature. Why, then, do we still wear mourning?

Literary Notes.

The *Treasury of Religious Thought* for July contains, among other articles, a Pen Picture of Dr. W. M. Punshon, by Dr. Cuyler.

The July *Forum* impartially presents the case of the two Presidential candidates. Senator Hawley writes on Mr. Harrison's Sound Administration, and Hon. Charles Francis Adams on What Mr. Cleveland Stands For. The enterprise of the editors of this magazine in publishing these articles so soon after the nominations is worthy of notice.

The *Life Boat*, the children's paper of the American Seaman's Friend Society, gives in the July number the history of the "Miniature Bethel" made in 1838 by an invalid boy, Henry Taylor, and in which for fifty four years annual contributions have been collected for the seamen. Now the sister who during all these years has had charge of it, having become incapacitated by years and infirmities, wants some one else to take care of it and continue its good work.

The *Magazine of American History* for July contains a study of Switzerland's Model Democracy by Hon. S. H. M. Byers which may profitably be studied by all our citizens who are interested in the welfare of their own country. That a popular government can exist without "spoils," that it may be literally "popular" without being anarchistic, that the people may take the initiative in legislation and review the acts of legislators without disturbing law and order, that the government may have a monopoly of most public enterprises without communism, are among the valuable truths it teaches.

The Republican (Republican Magazine Company, 110 Fifth Avenue, New York) is a new venture in the field of magazine literature. Its purpose is, of course, as announced on the cover, "to promulgate and perpetuate Republican principles." The writers in the June number are Van Buren Denslow, Edward Edwards, E. B. Hinsdale, D. G. Harriman, Kate McGuirk, Ernest Marie, John S. Wise, Edward P. North, Jas. R. O'Beirne, who treats the question Why Irishmen should be Republicans, Governor Brown of Rhode Island, and N. A. Elsberg. The magazine has started out on a "campaign of education," and proposes to keep in the field for a long time to come.

Another addition to the ranks of political periodical literature appears in the *American Journal of Politics* (928 Temple Court), of which the July number, just issued, is the opening number. It announces itself as "a magazine for intelligent men and women who read and think on vital questions of the times," as non-partisan, and as aiming "to present the opinions of able writers who are specially qualified to discuss the topics upon which they write from their respective points of view." This number opens with a study of Richard Cobden by Gen. M. M. Trumbull; Dr. Keeley writes of Drunkenness a Curable Disease; Rev. Edwin O. Buxton, Ph.D., discusses Ideal Education in Our Cities, and Andrew J. Palm takes issue with Mr. Wm. P. Andrews of Massachusetts, who has recently in The Forum taken up the cudgels against modern reformatory methods in the penal treatment of criminals, answering the question Do Reformatory Prisons Increase Crime? with a very emphatic negative. Gen. A. J. Warner deals with the Silver Question, Mrs. Belva Lockwood with that of the suitable method of opening the Columbian Exposition; Charles A. Blanchard exposes the dangers of Secret Societies, and Eugene V. Debs shows the importance of Labor Organizations.

Funk and Wagnalls publish The Perfect Calendar for Every Year of the Christian Era, by Henry Fitch; 50 cents. The method is simple and ingenious.

In The School Journal of June 25 Col. George T. Balch gives the history of the excellent custom now practiced in the Children's Aid Society's schools in this city, the daily salutation of the flag. No safer and surer and more potent lesson in citizenship can be given to the children of our immigrant population.

The eighth volume of the Franklin Square Song Collection has been issued by Harper and Brothers. Together with a good collection of popular songs and hymns, many of them by the best authors and composers, are occasional illustrative anecdotes or explanatory notes which add to the interest and value of the work.

Volume VIII. of The Converted Catholic, covering the year 1891, edited, as it is, by Father O'Connor, himself a converted Catholic, contains much of interest to readers of that class. Among the biographical articles are sketches of Gavazzi, Coligny and others. There is a serial story, Our Scarlet Prince, which deals with the errors of Rome.

Appleton's Summer Series for 1892 will open with A Little Norsk, or Ol' Pap's Flaxen, by Hamlin Garland, author of Main Traveled Roads, whose rapid recognition and advance in the last three years have been a striking feature of contemporary literary effort. A Little Norsk is a study of prairie life in our Northwest. The second book in the series will be A Tale of Twenty-five Hours, by Brander Matthews and George H. Jessup.

From D. C. Heath and Company, Boston, we have a Manual of Plane Geometry on the Heuristic Plan by G. Irving Hopkins, Instructor in Mathemathics and Physics in the Manchester N. H., High School. It differs from other duty of its kind in making original work the chief work of the pupil, not a mere adjunct or supplement to memory work.

Messrs. Lea and Shepard announce that two editions of Henry Wood's philosophical study God's Image in Man were exhausted within a few weeks of its issue, and in response to a demand from abroad, an English edition has been published by Elliot Stock, 62 Paternoster Row, London.

NEW PUBLICATIONS

Harper and Brothers: City Festivals; Will Carleton. — The Magic Ink and Other Stories; William Black. — Mrs. Keats Bradford; Maria Louisa Pool. — A Transplanted Rose; Mrs. John Sherwood.

Macmillan and Company: The Naulahka; Rudyard Kipling and Wolcott Balestier.

Charles Scribner's Sons: The Teaching of Jesus. Vol. I. — Hans Hinrich Wendt. Translated by John Wilson. — The Wrecker; Robert Louis Stevenson and Lloyd Osbourne. — The Bull-Calf and other Tales. A. B. Frost.

Fleming H. Revell Company: Peeps into China; Gilbert Reid. — Among Many Witnesses; M. B. Williams.

J. A. Hill and Company: Presbyterians; George P. Hays.

Elliot Stock, London: The Lone Star of Liberia; Frederick Alexander Durham.

S. C. Griggs and Company: Eternity; William M. Bryant.

G. P. Putnam's Sons: The Story of the Byzantine Empire; C. W. C. Oman. — Modern Punctuation; William Bradford Dickson.

PERIODICALS.

For June: The School Journal.

For July: Forum; Arena; Magazine of American History; Mother's Nursery Guide; American Journal of Politics; Review of Reviews; Ladies Home Journal; Quarterly Review of the United Brethren; Good Housekeeping; American Journal of Science; New England Magazine; American McAll Record; Cumberland; Bookbuyer; Magazine of Christian Literature; Book News; Table Talk.

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